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# VALENTINE'S MEAT-JUICE.

RECOMMENDED BY THE MEDICAL PROFESSION OF UNITED STATES, UNITED KINGDOM AND FOREIGN—  
AND APPROVED BY THE MEDICAL, VETERINARY AND CIVIL, ROYAL NAVAL AND THE ARMY AND  
NATIVE OF THE UNITED STATES.

ROBERTS HOSPITAL, BOSTON, CHINA, February 25th, 1893.

I have used Valentine's Meat-Juice with most gratifying results in several cases.  
A CASE OF PNEUMONIA HEMORRHAGICA—Lady aged 85; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 1; two teaspoonsful every two minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is today a hearty, healthy woman.

It is also given a line of children, infants, and adults.

In all cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium to bear its character to the blood as can be well observed. In the use of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice it is ready for use in the stomach, upper or lower bowel. It is an excellent thing to give by rectal canal, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,  
Surgeon-Chief, Roberts Hospital

## TESTIMONIALS.

New York,  
I prescribe  
Valentine's Meat-  
Juice daily, and like  
it better than any  
preparation of the  
sort I have ever  
used.—J. MARION  
SINK, M.D.

GEORGE H. EL-  
LIOTT, M.D., in  
the British Medical  
Journal, December  
15th, 1889, "I would  
advise every country  
practitioner to al-  
ways carry in his  
surgical cases a bottle  
of Valentine's Meat-  
Juice."

Washington, D.C.  
I have used large-  
ly Valentine's Meat-  
Juice and consider it  
the best of these  
kindly preparations.



It was used by the  
late lamented Presi-  
dent Garfield, during  
his long illness and  
he derived great  
benefit from its use.  
—BONNEY BATHURST,  
M.D.

## INTERNATIONAL EXHIBITION 1876.

Report on AWARDS.  
—"For excellence of  
the method of its  
preparation, where-  
by it more nearly  
represents fresh meat  
than any other ex-  
tract of meat, its  
freedom from dis-  
agreeable taste, its  
fitness for immediate  
absorption, and the  
perfection in which  
it retains its good  
qualities in warm  
climate."



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CHINESE RECORDER  
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*Missionary Journal.*

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*The Relation of the Missionary to other Foreign Residents  
in the East.*

BY REV. F. L. HAWKS-POTT, B.D.

[American. Episcopal Mission.]

IN the West we are quite accustomed to hearing a distinction drawn between the clergy and the laity. In the mind of the public they are looked upon as two different orders. Of course the distinction is a very old one, and goes far back in history, but the only thing it concerns me to do here is to note the fact and call attention to the manner in which the clerical order has always been regarded. The laity, that is, the people, looking upon the clergy as those who for many centuries were the depository of learning, and as those who had given up their lives to the service of Christ, and were laboring for the welfare of mankind, have always treated them with honor and esteem.

However unworthy the member of the clerical order might be in himself, yet he was always respected on account of the office he exercised. In modern life, especially in democratic America, our reverence for orders has greatly diminished, but yet even at the present day the clergyman in society is always treated with a certain amount of deference and consideration. Now when we turn to the East we find a state of affairs directly the reverse of this. In the East the clerical order is known by a new name; it is spoken of as "the missionary body," and in the eyes of the public it seems to be an order of society not superior, but inferior to many others.

To many of you the following experience will sound familiar. A young man has just begun his ministry, and has felt that he was called to be a missionary in China; he makes known his intention, and is appointed to the foreign field by some Board of Missions. Before starting he is somewhat lionized at home, and he finds, much to his

surprise perhaps, that he is regarded by his friends and acquaintances a little in the light of a hero. He starts out on his journey, and he confides to some one of his fellow-passengers his object in going to the East. He finds that the news is not received with any expressions of interest in himself or in his work, but on the contrary that as soon as the news circulates about that he is a missionary somehow he seems to be a man upon whom a distinct mark or brand has been discovered, and he is treated with less courtesy and less attention than he formerly received. Little by little the light breaks in upon him, and he begins to realize his position. He learns that he is considered to have joined a class which is held among a great many in the East in but low esteem. Not only on the steamer does this truth come home to him, but his daily experience after landing at his destination confirms it. Whenever he comes into contact with the other foreign residents he clearly sees that a wall of demarcation divides him from them, and that society in the East is divided into two camps—the missionary and non-missionary. Occasionally he is surprised by meeting with a few estimable persons who are larger in their views than their compatriots, or with some who are really interested in missionary work, but to the rank and file of the residents in the East he finds that there is about as great a distinction between the missionary and the non-missionary as there is between the out-door and in-door staff of the Customs' service. What a peculiar inflection is put on the words, "O, he's a missionary," and how galling to one's pride is the positive rudeness which one sometimes meets in foreign hongs and offices. I hope I have not overstated the case; but if so I shall be glad to be corrected.

Now it is natural for us to proceed immediately to ask the question, What is the cause of this estrangement between the two divisions in eastern society? Who is in the wrong? Upon whose side should we lodge the greater blame?

Many of us feel inclined perhaps to say it is the non-missionary body who are the offenders, and that all the fault lies with them. "Darkness hates the light," some exclaim, and they go on to think that this will account for everything. Undoubtedly there is a great amount of moral laxity in the lives of some of the foreign residents in the East, and the purer lives of those who belong to the missionary body and the higher standard displayed is a living protest against this, and men, as a rule, are not fond of protests or of those who make them.

There is also a great lack of sympathy on the part of the average foreign resident with the aims and ideals of the missionary. The former has generally come solely for commerce, and is completely engrossed in it, and the endeavor of the man who has come to better

the lives of the natives seems to him at least very visionary if not foolish.

Furthermore the foreigner coming to the East finds his faith in his own religion put to a great test. Brought up at home in a Christian family, in the environment of a Christian civilization, he naturally accepted the Christian faith, and thought it the best in the world. He comes to China, he finds a people living in ignorance of Christianity, who to a superficial observer seem to be moral and contented, and after all not so bad as he thought heathen must be, and he begins to wonder whether they really need the Christian religion. He also notices how slowly the effort to convert them seems to succeed, and he soon finds that he himself is drifting away from his old moorings, until at last he begins to think that there is no such thing in the world as absolute truth and to doubt the claims of Christianity.

These reasons and many others might be adduced to show why the foreign resident comes to look askance at the missionary, and how the gulf between the two classes gradually grows wider and wider.

The question, however, that I want to put before you for discussion this evening is not so much how far is the foreign resident himself responsible for the present state of affairs, as, rather, what can we do to change matters. I am a missionary addressing missionaries, and so this is not the time nor place to dwell at length upon the faults and failings of the foreign resident.

Before, however, attempting to investigate what we can do to try to bring about a better *modus vivendi*, I want first to press home to your minds some of the disastrous results of the present estrangement.

Some are tempted to say, "We agree with you that there is this sad estrangement, but what does it matter after all? We did not come here to minister to the foreign community, but to the Chinese. Our work lies simply and solely among them. The lack of courtesy with which we are sometimes treated and the low esteem in which we are held should not trouble us. We should be supremely indifferent to it all, and simply do our duty as missionaries."

I believe this to be a mistaken attitude of mind, and that great harm results from the existence of the present wall of division. Let me point out some of the more apparent consequences.

(a.) In the first place it is a fruitful source of slander. Those who are on the other side of the wall misrepresent those on this. As long as the great division exists they know but little of what we are about, and stories of how we "feather our nests" and "build mansions with the few remaining bricks," and of how "the whole missionary movement is a fake" will continue to be spread. The missionary enterprise is again and again caricatured at home by returned travellers



who, while in the East, met only those of the non-missionary camp, and naturally believed all they heard from them. Sometimes those of the non-missionary camp spread false reports and fables (to use a mild word), not so much from malicious motives as because they were in utter ignorance of the true state of affairs.

If this wall of division could be levelled, or at least pierced with more doors of communication between the two sides, many of the slanders would speedily melt away into smoke.

(b.) In the second place, wherever vice and evil exist it is our concern; we cannot wash our hands and say it is among the foreigners, therefore I am eased of the burden of responsibility for its existence. At home in our missionary addresses we wax eloquent over the statement that the Chinaman has a right to the Gospel as much as the white man, and that one is the child of God as much as the other. If we are consistent, when we are in the East, should we not realize that those of our own blood and race are entitled to our services as well as those to whom we are especially sent?

It is a notable fact that St. Paul in all his missionary journeys, wherever he could, went into the synagogues on the Sabbath day and preached to the Jews. He was appointed to be the Apostle to the Gentiles, but he never forgot his own people; he even says he would be willing to be rejected himself if only Israel might be saved.

(c.) Thirdly and lastly, by permitting this estrangement to continue we are neglecting a powerful missionary agency. Nothing can do more harm to the cause of Christianity than a foreign community, nominally Christian, in the midst of which are found men and women leading lives worse than those of the heathen. Some of you have read Robert Louis Stevenson's pictures of the lives of the traders in the Samoan islands, and will understand to what I refer.

On the other hand, nothing can advance the cause of Christianity more than the establishment of settlements of foreigners in the East, whose trade is conducted on Christian principles, and who exhibit a pure and lofty standard of morality.

Let me read some words to you from Bishop Westcott's Introduction to the Reports of the Board of Missions of the Anglican Church. He says, "More than fifty years ago Dr. Arnold, writing to a pupil about to undertake missionary work in India, said, 'Remember that the great work to be done is to organise and purify Christian Churches of whites and half-castes. Unless the English and the half-caste people can be brought into a good state how can you get on with the Hindoos?' In these words he expressed the principle embodied in the Charter of the S. P. G. That remarkable document implies that it is by the fulfilment of our duty towards our fellow-countrymen 'in the plantations, colonies and factories of Great

Britain beyond the seas' that we shall most effectually proceed towards the conversion of the natives among whom they live. From a variety of causes the principle has been largely neglected, and that, as it appears, to the great hindrance of missionary work.

In India, hitherto, there has been for the most part, with some illustrious exceptions, a sharp distinction between workers and work among the Europeans and workers and work among the natives. Two serious results have followed from this separation. The ruling class, to speak broadly, has yielded to the spirit of conquerors, unchecked by that wholesome restraint which comes from sympathetic intercourse with the conquered; and Christianity has been closely connected by the natives with the vices of those who are Christians by birth. And now a third result makes itself felt more and more powerfully; since the Europeans and the Eurasians have been considered outside the scope of the missionary societies an increasing number of poor whites "from among the men who are brought to India by the continual extension of railways and factories sink to the lowest degradation and become a reproach and peril to the Christian faith."

These words, it seems to me, are pregnant with truth, and might be applied to China almost as well as to India. By influencing the foreign community for good we shall help to create a leaven that will work great and beneficial results for the extension of Christian civilization in the East. By neglecting the foreign community untold harm is done to our cause.

I hope then that those of you who have followed me thus far will agree with me that the present state of affairs is not only unfortunate and disagreeable, but one fraught with serious consequences. If so, we may turn to the main problem to which this paper would attempt to offer some sort of a solution: *How can the missionary exert a beneficial influence on the foreign community, and how can he help to break down the present existing barrier?*

I. I proceed immediately to our answer. In the first place, it seems to me, he can do something more than he is doing in the way of bringing a direct *religious influence* to bear on the lives of those by whom he is surrounded. Wherever he finds a small community of foreigners he should consider it his duty to hold services for their especial benefit, and should not begrudge the time spent in so doing, but rather look upon it as a very important part of his work. He should try to give them the best that he has, and not relegate this duty to the background, looking upon it only as a disagreeable necessity. In Shanghai you may think there is not the same need of the member of the missionary body ministering to the foreign community. There is the Cathedral, the Union Church, the services held in the Masonic Hall, the evangelistic services of the C. I. M.

and the services to seamen, and surely one may say this seems to be sufficient provision for the foreign portion of our population. It might appear to be so, but when we stop and consider the large number of the residents of Shanghai, not included among Church goers, the question arises, Can we do nothing to reach them, or to help the chaplains of our foreign congregations reach them? I should like to see at least once a year in our Churches, missions to foreigners held, that is, a series of services intended especially for non-Church goers, and would like to see the ablest preachers among the missionaries joining hand in hand with the pastors of these Churches in the endeavor to influence this untouched mass.

I feel sure that the chaplains to our foreign congregations would be the last to feel that we were interfering in their province and would gladly welcome any assistance we could give them.

Whether it is practicable or not, at all events, let us in Shanghai and wherever else we go do all we can to take away the reproach sometimes raised against us that we care so much for the Chinese that we forget entirely the spiritual welfare of our own countrymen, and let us turn our face against the false idea that a foreigner must have his especial chaplain, and that the missionary's sole concern is with the Chinese. A gentleman in the consular service, a resident in one of our out-ports, was one day walking with a lady in the foreign concession. As they passed a certain chapel the lady enquired, "Is that a missionary Church?" His answer was, "That's not a *missionary* Church, it's a *real* Church," and so the distinction is made between a real Church and a missionary Church, and a real parson and a missionary parson, as if they were of entirely different species and in no way related to one another. This erroneous conception, I say, is one we do well to combat in every way we can.

II. Next, I want to turn to the consideration of the question from the social standpoint. I must confess that I am not very sanguine as to what we can do in the way of direct evangelistic work among the foreign residents, for when all is said and done, if a man will not come to Church you can't make him. If he shuns you and will not listen to what you have to say to him there is no way to compel him to do so. As has been said in regard to mission services at home often the very ones you wish to reach are the ones who avoid coming to the services. I do believe, however, that much might be done in a social way. You know how little social intercourse there is between the missionaries and the foreign community, and all the blame for this is not to be thrown upon the latter. Let me with the utmost frankness throw out some suggestions on this point.

(a.) It seems to me the missionary should try to be a broader man than he sometimes is, I mean broader in his sympathies. We



have all been to missionary dinners, and we know how the burden of the conversation has been on topics interesting especially to missionaries; when we meet together on the street or at one another's houses these are the all-absorbing questions we discuss; so to speak we are continually talking shop. Now is there not some danger in this? Does it not tend to make us somewhat narrow-minded? When the missionary and the foreign resident do come together it seems as if oil and water had met; they cannot mix for they have nothing in common. The foreign resident cannot talk on missionary topics, and the missionary by having lived in his own little world so long is unable to converse on what will interest the other. They separate, each voting the other a bore. Let us be interested in all that concerns the welfare of our settlements, let us have the interests of our fellow-countrymen at heart, and when we meet with those we know don't care a straw for missions let us leave that subject in the background for the time being and dwell on what will be agreeable. Often when a man has discovered that you are broad enough to care about hearing of what he is doing and of what is of the first importance to him he will care to hear about the work that is most dear to you.

(b.) And then let us avoid all appearance of Pharisaism. I purposely say appearance, for I believe that, on the whole, missionaries are as free from this fault as any body of men and women; but often I fear we appear pharisaical to those whose way of looking at things is so different from ours; and nothing is more repugnant to men than the sight of a man whom they consider to be self-righteous.

We should strive as we come into social intercourse with other foreign residents not to give them the impression that we are thinking, "I am holier than thou." We must not have our manner give rise to the suspicion that we feel we must gather our robes about us, lest they become defiled.

I have heard of a missionary receiving an invitation to a ball, who wrote back to the hostess asking her whether she intended to insult him. Surely aside from its rudeness such an act must have appeared to savour of Pharisaism. I have also heard of members of the foreign community in speaking of missionaries say, "Oh, they think we are a bad lot, altogether given over to the devil, and so they will have nothing to do with us;" and I have heard of exclamations of surprise when they have discovered in certain instances that this was a mistake and that such was not the case and that the missionary has not condemned the whole foreign community wholesale. The story of Christ and the publican Zacchaeus is one that every missionary would do well to ponder. The Pharisees would have nothing to do with this man, for he belonged to a class among whom many were dishonest and corrupt. According to their view all publicans were

alike ; there could not possibly be any exception to the general rule; all were hopelessly lost. Zacchaeus hears of one who does not condemn a man simply because he happens to be a publican, but is willing to eat with publicans and sinners, and his one chief idea is to see that man. Christ by going to his house, associating openly with him, eating at his table and treating him on terms of equality, leads him into the Kingdom of God.

If we are ever tempted to be pharisaical, and to thank God that we are not as other men, but are so much better than those who live around us, let us stop and try to put before ourselves something of the force of the temptations that surround men in the East. A young man arriving in Shanghai is beset on all sides by temptations of which we know nothing, and from which our profession to a large extent saves us.

We should thank God that we are not tempted as they. We should be glad that so many of them are able to resist these temptations and to lead upright and pure lives, and we should feel not so much righteous indignation, as pity and sorrow for those led astray.

(c.) Furthermore, let us beware, lest we add any new commandments to the Mosaic code.

Among the eight precepts of Buddhism there is one that reads: 'One should not become a drinker of intoxicating liquors,' but, needless to say, it is not found in Christianity. Far be it from me this evening to raise a dispute in regard to the merits of the total abstinence cause or to say anything to hurt any one's feelings. I do not doubt for one instant the sincerity of those who look upon the use of alcohol and of narcotics as two of the greatest evils of the present day, and I honor their endeavors to struggle with the social evil of intemperance. I do not deny their right to eschew the use of these things themselves and to teach others to do so, and I do not mean to argue now the question whether total abstinence is the best way to combat the evil of intemperance or not. I only want to plead with them not to proclaim that the moderate use of wines or tobacco is *morally* wrong. In other words, not to make an eleventh commandment "Thou shalt not drink wine nor smoke tobacco." Now a large proportion of the foreign residents in the East do both of these things. If in going among them we give them the impression every time we see a glass of wine drunk or a cigar smoked that we are terribly shocked, and that we think a grievous sin has been committed, I believe we do harm to our cause. We are narrowing the liberties upon which a Christian may stand, and we are causing a feeling of estrangement to arise between many who are always temperate in their habits, although not total abstainers, and the missionary body. Indeed, I believe it takes a great deal of grace for a man to refuse a glass of wine without assuming a supercilious

air, and thus undermining all he intended to effect through force of example.

(d.) But this is debatable ground, and so I shall pass on to speak of something upon which most of you will be in greater accord with me. The missionary living in a foreign community such as that at Shanghai or Hankow should, I firmly believe, intermingle, as far as time will allow, in general society, and should not spend all his time at the language and in his work. I would like to see the day when here in Shanghai the younger men among missionaries will be found in our athletic clubs and rowing associations, when they will mingle and mix with others on an equal footing, and when their being missionaries will not render them a whit the less popular. There is room in Shanghai for a greater display of what we call muscular Christianity. Further, I can see no reason why missionaries should not be present at the many perfectly innocent entertainments that are given in Shanghai, nor why they should not take an active part in the Literary and Debating Society and similar organizations. The only way that heaven can work is by being put into the lump. If placed aside by itself it can accomplish nothing.

The well known Dr. Rainsford, of New York city, was seen one night by one of his parishioners at a large ball, and was asked, "What are you doing here?" Evidently the layman thought it strange to see a clergyman in such a gathering. The Doctor's answer was, "I am fishing." Later on in the evening the two met again, and the clergyman said, "I have caught him." What he meant was he had met and conversed with a fashionable young man whom he was anxious to interest in Christian work, and had secured a promise from him that he would be at St. George's Church the following Sunday morning. "Ah!" you say "we are so apt to cause scandal by going to social entertainments and things of that sort. Many good people are shocked by seeing us do so, and will think we have fallen from grace." It may be so, but in that case we can comfort ourselves by reflecting that our Master was spoken of as a wine-bibber and a glutton.

Some of you are familiar with Stalker's book called the 'Imago Christi' and you will remember perhaps the following words in the chapter on Christ in Society:

"Jesus could go into society not only without striking His colours, but for the purpose of displaying them. So completely was His religious character the whole of Him, and so powerful and victorious were His principles that there was no fear of any company He might enter obscuring His testimony for God; and He lent His followers the same power. He filled them with an enthusiasm which wrought in them like new wine; they moved through the world with



the free and glad bearing of wedding guests ; and therefore wherever they went they gave the tone to society ; their enthusiasm was so exuberant that it was far more likely to set others on fire than to be extinguished by worldly influences."

III. Lastly a few words in regard to the missionary in his commercial relations with the foreign community. You know how often the criticism is made at home that the clergy are lacking in the knowledge of business principles, and in the same way nothing is more apt to belittle us in the eyes of the commercial class of the East than a display on our parts of ignorance as to how simple business transactions are conducted. These are things that a man with average common sense can learn, and if he is ignorant of them he can gain the necessary information from some of the older missionaries.

And I believe when we come as purchasers we should ask less favors. We have very much smaller salaries than men in commercial life, but still I feel confident we should gain the respect of the foreign residents of the East if we were willing to pay the same price for commodities as others do, and would sometimes go without the missionary discount. When it is a question of saving money for the Boards which sent us out of course we should try to do things as economically as possible, and also in travelling on public business it seems right to take advantage of reduced rates, but in regard to our private affairs I am more and more convinced that it is a mistake, and that we do not want to continue this difference between missionaries and non-missionaries—one gets things at discount, and the other don't. Moreover depend upon it just as being a pensioner or receiving alms tends to make one lose his self-respect, so does the constant receiving of favors. It is needless to say that one wanting in self-respect can never expect to influence others.

And now before concluding let me try to gather up the threads of what I have tried to put before you. First, I have called your attention to the barrier or wall between the missionary body and the foreign community ; then, I have pointed out some of its causes, but on this I have not dwelt exhaustively ; next, we took a glance at the harm resulting from the present state of affairs, and lastly, I tried to suggest to you from our side how a movement towards a better *modus vivendi* might be brought about.

I have spoken too much, I believe, as if the suggestions I have thrown out have never been followed, but I know that such is not the case. Here and there missionaries have recognized the importance of mutual intercourse between the two bodies, and many are held in high esteem for their scholarship, public spirit, and Christian character by all the members of the foreign community. Yet surely we may do more to make the missionary body respected and honored and a

great power for good among the foreign communities, and in this way we shall be at least indirectly helping on the cause of the growth of Christ's Kingdom in the Chinese Empire. There is much room, I think, for the missionary to learn and practise in his relation with his fellow-men that trait which Mathew Arnold points out as so conspicuous in the character of Christ, namely *sweet reasonableness*.


I hope that what I have said may provoke a calm and earnest discussion. I trust that what I have said may create no heart burnings. I am confident that what I have said is upon a subject of the gravest importance.

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### *The Origin of the "Missionary Troubles."*

#### *A Bit of Exhumed History.*

BY REV. W. ASHMORE, D.D.

E are slowly getting out of the woods. There is a basis for a better understanding than has existed. There are things to be said on both sides—some things to be said on the side of the Chinese as well as on the side of the missionary. We will not blink them, nor underrate them. We shall come to them in due time, and when we do we shall point out certain hopeful signs that in the future these troubles will be minimised greatly. Material exists to-day which did not exist a quarter of a century for a better estimate of the missionary as a factor in preparing the way for trade and commerce in the full opening of China, in addition to his own distinctive work as a religious teacher in things of the world to come. Missionaries appreciate very highly the kindly tone in which their work is being spoken of in this day by various diplomats, consuls, editors and members of the community in general. The latter may not approve of all they see going on, but neither do the missionaries themselves approve of some things in their own ranks; but only let it be a fair and candid and friendly examination, and every fair-minded and candid missionary will bid it welcome.

It will do no harm, and it may do some good to dig up a little buried history so as to give the full truth its proper due; after that we can come down to the improved conditions of our own day and find a deal of common ground for missionary and community convictions to stand upon.

We go back to the times of Sir Rutherford Alcock. He devoted special attention to what he called "*The Recent Missionary Disturbances*." The various details of these "disturbances" are spread out in the Blue Books of some four consecutive years. A satisfactory

explication of the *causes* of these same disturbances was not given, and yet material for it was at hand. Let us round out the story.

The trouble broke out unexpectedly; the transition was abrupt from a state of tranquillity to one of stormy violence. There was, too, a method in the madness—a marked similarity in the manner of getting up a “trouble” and of precipitating a crisis. There was also evidence of their having been desired to effect some common end as yet unknown to the public. The disturbances assumed different phases at different times—rising into prominence, then subsiding, then resumed with greater violence than before; first appearing in Chinese diplomacy, then dropped by them for a time, but passing over into the despatches of foreign Ministers with harsh crimination of missionaries, and finally taken up again by the Chinese with fresh zeal and new expectations.

It is this agitation that we are now to investigate in its origin, its progress, and its culmination in ferocity and bloodshed.

At the beginning of the year 1867 we find the Protestant missionaries plodding along in their usual way, and without “disturbances.” Availing themselves of the privilege secured by the French treaty some of their number had located themselves inland, and were teaching the tenets of Christianity in quietness and peace. In some places they had been admitted with apparent indifference, if not actually welcomed. In other places, though received with coldness, it was evidently the conclusion of the people to extend to Christianity the same toleration hitherto shown to Buddhism and other exotic forms of faith introduced among them. Many of the movements of the missionaries were tentative, like similar arrangements by the diplomatists. When a given course was found not to work to advantage the missionaries at once sought to remedy the evil in the most speedy and judicious way, just as Sir Rutherford Alcock and Mr. (now Sir) Robert Hart would seek to correct any inadequacies in new movements in their own departments. Such a degree of success was attending their efforts that a general good feeling towards them was gaining in the minds of the people. The friction perceptible at times was no more than must be expected from the introduction of new ideas, such, for example, as those associated with the working of new treaties and new revenue laws. There was also a natural antagonism of religious beliefs which required cautious procedure, and cautious procedure was being observed, so that there was no trouble arising on that account. Certain it is that no general or serious complaint against the missionaries had been made up to the time of Tseng Kuo-fan’s memorial to the throne, made in the autumn of that year (1867), for he entertained no apprehensions and referred to them with a half contemptuous indifference, saying, “*They will*



*after all get but few supporters and converts."* (U. S. Dip. Cor., 1868, part I., page 521).

And so we come to the memorable year 1868. Two occurrences of note are embraced within its limits. In the first part of the year were held the various meetings of the Commission on the Revision of the British Treaty of 1858—the ten years of trial stipulated for having now elapsed; in the latter part of the year there broke out a storm of Chinese hostility to missionaries residing inland away from treaty ports. The former was of course the leading event, for which provision had been made; the latter was an unexpected consequence growing out of the former.

When the revision question came up both sides were ready for the struggle. English policy was progressive. Chinese attitude was obstructive. Though not yet informed officially of the demands of the British Minister the Chinese knew perfectly well what these demands were to be. The petitions and memorials of the previous year had been published in the papers of Shanghai and Hongkong, and the ministers of the Tsung-li Yamên had posted themselves on points being discussed in Chambers of Commerce. As Wen Ta-jin, at a later day, replying to a remark of Sir Rutherford Alcock that "both the merchants and his *colleagues deemed further concession essential*" observed dryly enough, "*Yes, no doubt, I see what your newspapers say sometimes.*" As a result of this information the Chinese had marshalled, ready for presentation, every objection that had any ground to stand upon. If, at that time, the inland residence of missionaries had been deemed dangerous to the empire the Commission would certainly have heard of it.

The campaign opened on the 3rd of March, 1868, when the Commission first met to arrange the preliminaries. The meetings were continued at various times through five months, the thirteenth session being held on the 15th of July.

At the very outset the questions of INLAND RESIDENCE and INLAND NAVIGATION were put forward as of the first importance. The strength of the English onset was directed to the attainment of these two points, and the strength of Chinese resistance was exerted to prevent it. Throughout the entire contest we find these two questions continually coming up, sometimes in one aspect and sometimes in another, until every possible argument was exhausted.

The subject was introduced at the second meeting held April 20th. The British members of the Commission attempted shrewdly to turn the Chinese position. After some other discussion "*a general permission to navigate inland waters was then proposed as essential to avoid dues in excess of treaty.*" Their opponents were on the alert and replied, "*A general permission they could not bring before the*

Minister." (Blue Book No. 5, 1871, page 194). On the next day the third meeting was held. Fortified by a memorandum of instructions the British Commission entered boldly upon the discussion of inland navigation and its attendant privilege of inland residence. The Chinese raised all manner of objections; those against navigation being based upon "*shallows*," "*rapids*," "*danger of steamers over-running native craft, etc., etc.*" The determination to refuse these things was so apparent that in making his report Mr. Frazer said, "*Inland residence was evidently the concession most difficult to entertain.*"

This obstructiveness called forth fresh instructions from Sir Rutherford to renew the attempt, under cover of the privilege hitherto accorded to missionaries. From that moment the missionaries were dragged into the struggle and were destined to soon find the Chinese batteries turned to dislodge them, and, like all unfortunates placed between two fires, fated to suffer, first from the one and then from the other. Here is the way Sir Rutherford's commission led off: "*The right to reside in the interior conceded to missionaries, what is this more than the merchants require for the peaceable pursuits of their occupation? Of the two the merchant is probably the safer tenant of a fixed location in the interior. He is bound by the interests of his trade to keep the peace, apart from all surveillance or exercise of authority over him, because only under such conditions can the commerce in which he is engaged prosper. The missionary has other objects above all restraint from his own personal interests, and the teaching of a creed and introduction of a new religion have always been held to be more dangerous to the public peace and more likely to bring the teachers and their converts in conflict with the civil power than the occupation of the merchant. Having then accepted the greater would it be wise in the government to refuse the lesser and less hazardous venture in the interests of peace?*" (B. B. No. 5, page 197, 1871).

What manner of reply the Chinese made at that time to this adroit assault upon the missionary position, Sir Rutherford does not inform us, but we do know what they said to him afterwards when he repeated the argument. On the 8th of September, after the various Ministers Resident had sent in their observations on the inadequacy of the concessions, Sir Rutherford proposed still another memorandum for transmission to Prince Kung, in which he enunciates substantially the same thing contained in his instructions of April 26 just quoted, "*As to any more general objections to the permanent residence of foreigners in the interior, this right has been so fully conceded to one class—the missionaries—with liberty to acquire both land and houses, that it seems inconsistent and invidious*

*to deny a modified privilege of the same kind to merchants who, besides being under consular control, furnish, in the interests and property they would have at stake, security for good conduct. The French treaty stipulating, Art. VI., that it is permitted to French missionaries to rent and purchase land in all the provinces and erect buildings thereon at pleasure, what is permitted to French missionaries is permitted to all other missionaries; and why therefore should a similar right be denied to the merchants? Of the two classes it is impossible to doubt the latter are the least likely to give trouble to the authorities or create popular disturbance, as all past experience tends to prove."* (B. B. No. 5, 1871, page 224).

To this repetition of the argument from the concession made to missionaries Prince Kung made an official reply. This reply, be it noted, was made about the 1st of December, long after the Yangchow affair. It will be seen that even so late as that, notwithstanding the Prince now desired the dislodgment of the missionaries in consequence of the embarrassment in discussion their privileges occasioned him, he was not yet educated up to the point of calling them "*rogues or enthusiasts*," as did a certain member of the House of Lords, nor of charging them, as did a certain diplomat, with being "*in part responsible for all the trouble and bloodshed there had been in Tai-wan.*" (B. B. No. 9, 1870, page 21); nor yet of dwelling on the revolutionary tendencies of Christianity to such an extent as to say that, unless hostility could be surmounted *it would be decidedly for the peace of China if CHRISTIANITY AND ITS EMISSARIES were, for the present at least, EXCLUDED ALTOGETHER.* (B. B. No. 9, 1870, page 27). The inculcation of such sentiments was reserved for titled officials claiming to represent truly the government of Her Majesty Queen Victoria, by the grace of God Defender of the Faith.

To the above despatch Prince Kung replied as follows: "*The conditions of the interior are not identical with those of the open ports, and it is certain, to say nothing of the difficulties connected with a continued residence in the interior, that even a temporary renting of houses and godowns would be attended with almost the same harmful consequences as such residence.*" After speaking of the necessity of such godowns being "*under the jurisdiction of native officials*," and the further necessity of investigating disputes that should arise "*in accordance with Chinese modes of procedure*," he continues: "*In all these instances it would be necessary to enforce the same laws that are binding on the native people; and again, in case of local officials altering the ordinary mode of procedure according to circumstances*," meaning (we suppose) to suit foreign usages, and thus showing from what source they dreaded the *imperium in imperio*, "*they would*



have to be obeyed in every particular. The least refusal to do so would impair the authority of the government and still more inflict injury upon the native trader, thus leading to difficulties in the transaction of public business and a refusal on the part of the Chinese merchant to bear his losses in silence, in which refusal he would surely be justified by the principles of every nation under the sun. Smuggling and corruption may further be mentioned as still more unavoidable consequences. This is not a parallel case with that of the missionaries whose energies are directed to the propagation of their doctrines, and cannot affect the revenue of the country; moreover, one is a case of preaching the practice of virtue, the other of seeking after gain. Two cases of so different a character can never be regarded in the same light. In view of the present missionary troubles is it right to heap further difficulties upon those which already exist? The permission of foreign merchants to hire boats and lodge at inns for the purpose of the transport of goods would be attended with no inconvenience, but it is impossible to accede to the proposition of His Excellency to rent godowns, etc., etc. (B. B. No. 5, 1871, page 233).

We have introduced in advance of its proper place this last quotation, because it is the first official record we have of the Chinese mode of parrying the force of the argument from missionary residence inland. We now continue the thread of the narrative, showing how the struggle continued over these same issues of INLAND RESIDENCE and INLAND NAVIGATION.

On the 30th of April Mr. Frazer presented a summary of the various proposals made to the Yamên. Sec. III., referring to facilities for transport, includes demands for (1) the right to have unimpeded access to trading marts in the interior, (2) certain specific places to be named, (3) British merchants shall own warehouses in the interior, (4) foreign employés shall be permitted to reside therein (page 202).

On the 5th of June the Commission again met to hear the reply of the Yamên to the preceding summary, which on one point was rendered toothy enough. Concerning inland navigation they said, "*The traffic on the ocean and great rivers being now in the hands of foreigners they ought to be satisfied and leave the navigation of the inner waters to the native junk men.*" Further, "*they replied the Chinese government had the strongest objections to inland navigation as a general proposition, but would consider specific demands on their individual merits. The proposal of residence or warehouses in the interior, it was said, would depend upon the decision taken on the question of inland navigation.*" The Report concludes: "*It is clear the Chinese government is indisposed to accede to any of these proposals* (B. B. No. 5, 1871, page 204).

Various other meetings were held, but no new arguments were advanced and no new objections raised. No further progress was made save that the Chinese "*volunteered a general permission to foreigners to navigate inland waters in their own ships, provided they were not steamers.*"

For the present, then, we may drop the history of the Commission and proceed to offer some comments upon its developments thus far. We have been specific in noting its proceedings, not only for what *was* said, but equally so for what was *not* said. Taking these proceedings in connection with Tseng Kwo-fan's memorial we find the Chinese making determined opposition to inland residence, and also disclosing their reasons for it. "*They have established places of business throughout China and trafficked or become carriers of all kinds of produce, simply that they may carry out their unscrupulous schemes of injury which will end in depriving our merchants of their means of livelihood. Since the time when we raised troops against them our people have suffered every grievous calamity. If we now open three or five more ports to their trade, and the entire length of the Yang-tze river, it will daily add to the distress and indigence of our poor people who, Alas! are now quite driven to the wall. If we listen to the proposal of the foreigners to open the trade in salt, our own trade in our transportation of the article will presently be brought to nought. If we consent to their scheme of building warehouses (in the country) the occupation of those who keep the inns and depôts will likewise suffer. Their demand to have their small steamers allowed access to our rivers will involve the ruin of our large and small boats and the beggary of sailors and supercargoes. So also if we allow them to construct railroads and set up telegraph lines the livelihood of our cartmen, muleteers, innkeepers and porters will be taken from them.*" (Tseng Kwo-fan's Memorial, United States Dip. Cor., Part I., 1868, page 519).

These words of the great viceroy are quoted, not because of a particle of sympathy with the fears they express. The views are narrow and mistaken. There were no political and economic Röntgen rays known to him to pierce the opaque sides of a purse and show him gold coin inside. Yet the coin is there. Bating the single article of opium, about which we must differ with our mercantile friends, we consider that such an enlargement of the sphere of trade as that Commission contemplated will be an inexpressible boon to the "poor people" of China. The opening of China in that full and comprehensive sense must come some day, and China will not be lifted out of the bog where she now flounders until something of the kind does come, when her statesmen shall cast away their blind-bridles, smother their pride and be willing to

learn of the West. Unless they do this, and do it soon, they will find themselves confronted with multitudes of men who will want to know the exact value of the right by which a small mandarinat deprives some three hundred millions of men of all the advantages of some sort of association with the rest of mankind; but now we make the quotation here to show that it was not simply missionaries against whom objection lay. Tseng Kwo-fan leading off enlarged our commercial disadvantages. The Yamèn followed it up and added to it their apprehension of political perils arising from a sovereignty impaired by having in the interior one set of laws and regulations for the foreigner and another for the native, which the latter would refuse to submit to in silence, and "*in which refusal he would surely be justified by the principles of every nation under the sun.*"

Next observe what was NOT said among all these objections to inland residence. No mention is made of complications likely to arise from the presence of missionaries inland. If up to this time they had been found so perilous to international comity, such mischief makers and meddlers as Sir Rutherford at a later day represented them to be, why was not the fact put forward by the Chinese during these days of anxious discussion? There was not an available stone left unturned; there was not a shot in the locker that was not fired off. "Shoals and rapids," "difficulties in the transaction of public business" and all other objections were put forward unremittingly, but it was not said that *missionaries* would present a chief barrier to the granting of the minister's proposal. There is but one way of accounting for this omission, and that is by supposing that serious apprehension, arising from their presence inland, did not then exist. Whether this was because the missionaries were not numerous, or their converts few, or their doctrines untested does not matter. The point is that the missionaries inland had not then become a disturbing element to the Chinese officials.

But now mark what a discovery the Chinese had made while the discussion was going on. The concession that had been made in favor of missionaries, and which the latter had availed themselves of up to the present time without exciting complaint, was now being used by the British minister as the most formidable argument in support of that demand for inland residence and inland navigation they were themselves so stubbornly opposing. PRECEDENT, that *ultima ratio* in Chinese controversy, had been found, and was now being pressed into their teeth. Their own guns were being turned against themselves. By some means or other they must retake them. What else could they think of? Ponder a moment their dilemma. If they continued to allow one class of foreigners to come



in, it would seem "inconsistent and insidious" to deny a modified privilege of the same class to others. Plainly it had come to this—EITHER ALL FOREIGNERS MUST BE ADMITTED FREELY INTO THE INTERIOR, OR ALL MUST BE EQUALLY RESTRICTED TO THE OPEN PORTS. The former they had resolved should be "strenuously resisted;" the latter alone remained, and how to accomplish it "without hazarding the safety of the present situation," or "giving these parties reason to suspect (their) plans" became now the absorbing topic of their councils.

And now commence these "*disturbances*," inaugurated for the purpose of making the residence of missionaries inland no longer safe, and thus of crowding him back to the open ports.

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### *A New Method of Self-support.*

BY REV. WILLIAM N. BREWSTER.

[Methodist Episcopal Mission.]

THE problem of self-support is the "crux" of mission labor. Solve that, and nine-tenths of our difficulties vanish. There is probably little difference of opinion upon this subject among missionaries. All agree as to its importance. The first point to aim at is pastoral support. While it is desirable that the educational work be self-supporting, yet foreign aid in this line is not so injurious to the native Church as continuous foreign financial help to the native pastors.

In endeavoring to advance in this line of pastoral support the writer has found that the difficulty was not merely to get the people to give, though of course that was the chief thing to accomplish. The catechists and preachers themselves did not want self-support. The reason soon became obvious. The money from the mission was certain and regular; that from the people was, to their little faith, and in the light of past experience, uncertain and irregular. If regular at all it was regularly late, delayed until after harvest, or even until the end of the year. This necessitated going into debt, buying on credit, at correspondingly high prices, and much worry and inconvenience, and sometimes positive want. Clearly, if we would have self-support the mission native agents themselves must want it, and then work for it; and to inspire this spirit we must

devise some plan by which their support from the native Church will be fairly certain and regular.

With these principles clearly in mind we set to work over a year ago to devise some system of collections by which these ends might be accomplished. By practical experiment and frequent consultation with trustworthy native helpers a system has been devised, and has now been working long enough to have passed the experimental stage. Its efficiency and adaptability is becoming more and more manifest. The practical results are already not inconsiderable. So I deem it my duty to give to my fellow-workers a brief statement of the plan and summary of its results already achieved, in hopes that it may help some perplexed missionary to solve this difficult problem in his own field of labor.

We first consulted the Word. We could find only one verse in the New Testament upon this important subject that gives any hint as to a plan of collecting money for the support of the Gospel; but that verse is sufficient. In writing "concerning the collection" Paul said to the Christians at Corinth, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

We said to ourselves, "Clearly, if we would have a Scriptural plan we must devise a system that will reach '*every one*' and that *every week*." We must have a weekly collection."

But simply to pass the plate every Sunday would not accomplish much, for a Chinaman who has subscribed two thousand "cash" to pastoral support does not see the beauty of throwing his "cash" upon the plate every Sunday and then having to pay the subscription besides. Manifestly we must have some way of crediting each person with any sum he may give, however small.

With these principles in mind we devised the following plan: The entire membership, including inquirers of both sexes and all ages, of each local Church, was divided into groups of about twenty persons each. As far as possible this division was made according to locality. The best person we could get was appointed the leader of his class. The leader has other duties, but we are now only speaking of his work in the collecting of Church subscriptions.

He has his class-book with all the names of his class. Small checks of bamboo were made, about four inches long by half an inch wide. A string about a foot long is tied in a hard knot through a hole at one end of the check. The leader's name and number of his class is written upon one side, and the name of a member of his class upon the other. Each member has his own check.

On Sunday morning it is the leader's duty to be on hand early, and give out these checks to his members as they come in, or before

service begins. The member ties his "cash" upon the check by the string above mentioned. When the plate is passed he puts the "cash" with check upon it. If he has no "cash" to give he *puts the empty check on the plate.*

After the service the appointed officers take charge of the money. They have a large book properly ruled with blank for each Sunday in the year under each person's name. The "cash" is counted and credited to the contributors, and checks assorted by classes and returned to the leaders for future use.

*Difficulties and the Remedy.* There are the old members who "have been Christians for twenty years and have not done it that way." They "will give their contribution all at once when they harvest their rice," or "when they sell their pigs." They have ready money for their tobacco and everything else they want, but none for their pastor. It is these "pillars of the Church" who most oppose, or ignore any such innovations. They decline to take the checks at first, and their example is injurious.

Then another class take the checks, have no money, at least none to give, and instead of returning it on the plate put it in their pocket to bring back next Sunday, forget it, the leader loses their check, and perhaps forgets to renew it.

A simple device carried out will soon remedy these evils.

Most missions find it advantageous to keep a record of Church attendance. This is especially important when the work is growing rapidly. It was our custom to have the roll called; but this is a tedious process, especially when the congregation is large, which should be avoided if a substitute can be found. We have simply substituted the *checks collected* to represent the persons present. These checks are kept separate from the others until the pastor has leisure to mark those present, whose names are on the checks. Any person who does not take his check, or who pockets it, will be marked absent, as he has left no evidence of his being present.

Very soon every man, woman and child will take his check and return it on the plate, either with or without a contribution.

The habit will soon be formed of bringing a small sum to Church for this purpose. Before long the simplicity and ease of this way of giving will commend itself to the great majority of the people, and the problem of pastoral support will be solved.

But I hear the level-headed practical missionary, who knows that "an ounce of experience is worth a pound of theory," remark at this point:

"That looks well enough on paper, but how does it work? The fruits are the only true test of the tree."



A little over a year is a short time to give for much tangible fruit to mature from any new plan among the Chinese; but we have seen sufficient results to satisfy the missionaries in Hing-hua that it will surely result in a self-supporting Church in the not distant future.

In the Church in Hing-hua city the experiment has had the most thorough trial.

In 1894 this Church reported \$100.00; but about one-fourth of this was advanced by the missionary and not collected until two months after the financial year closed.

In 1895 that sum was doubled, and all was paid in before the Conference session. This was after the plan had been in operation about seven months.

This year we have over \$500.00 subscribed, and the collections have been averaging over \$10.00 each Sunday for more than two months. This too in March and April, the hardest months in the year for farmers especially to get hold of ready money. More than half of the congregation are farmers from the villages. This is much more than is needed for current expenses. The surplus will be given to make up the lack at other places. But how about the work in the villages? Gradually the entire Church is falling into line, the oldest places *last* of course. Wherever it is thoroughly worked the pastor is paid up. Wherever it is neglected or worked in a half-hearted way the pastor's salary is behind.

Two places that were among the very poorest and least promising we threatened to close up. We continued them on condition that they would rigidly follow out the rules for another six months. A recent visit to each revealed the fact that their collections were in full up to date and a large increase in subscriptions.

Last year the increase for pastoral support in Hing-hua was \$285.00, making an aggregate of over \$1153.00. From subscriptions taken, and the reports of money collected during the half of the financial year about to close, I am safe in saying that the increase this year will be not less than \$1000.00; it may reach double the amount given last year. I have been using foreign money at the rate of \$800.00 less than last year, although we have more preachers in the field.

While the above results are not due entirely to this system of collections, yet there is no doubt that, with the old system still in vogue, we should have made very much less progress than we have.

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## *The China Historical Society.*

### *Organization.*

**WE** hope that all who read the *RECORDER* will take this Society, or the interests of this Society, as a part of their mental pabulum. At a meeting held at the home of Dr. Curwen, on Wednesday evening, March 25th, 1896, at which there were present representatives of the various missions, the matter of founding a Society for the study of Chinese History, to be called

### *The China Historical Society,*

was thoroughly discussed and agreed upon, and at a meeting of the Peking Missionary Association, held at the American Legation, Friday evening, March 27th, a report was made and adopted. It was reported that persons had already been secured to write papers on the founders of the Hsia, Shang, Han, Yuan, Ming and Ch'ing dynasties, and that others had signified their willingness to prepare papers, but that subjects had not definitely been assigned them.

The Society was organized with His Excellency Col. Charles Denby, United States minister, as President, Rev. W. S. Ament as Secretary and Isaac T. Headland as Corresponding Secretary.

### *Second Series.*

It is designed that a second series of papers be provided for as soon as possible on

### *Chinese Soldiers and Statesmen,*

and it is thought best to make a public request through the *CHINESE RECORDER* and *TIENTSIN TIMES* that any one who has made a particular study of the life of any great Chinese soldier or statesman will communicate with the Corresponding Secretary, signifying if possible his willingness to prepare a paper for the Society. In this way we should hope to secure the best work by getting together those who are congenial.

It is further designed that a third series be provided for on

### *Chinese Sages and Philosophers,*

and it is hoped that with the completion of these three series we shall be able to present an introduction to Chinese history, which will be alike interesting to those in and those out of China. We believe that in this way we can prepare a better introduction to

Chinese history than could otherwise be provided, or than could ever be prepared by any one man.

The papers should not exceed forty minutes in length, and should take up in the first series :

1. The causes of the fall of the previous dynasty.
2. The character and history of the man who arose as a deliverer.
3. The character of the house he established.

Will all those who are interested in the proposed work of the Society, and are willing to help in any way, communicate with the Corresponding Secretary,

ISAAC T. HEADLAND.  
Peking, China.

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### *China in the Light of History.*

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

#### *X. Ministers and Officials. (Continued.)*

**I**N 1629 two separate rebellions broke out under different leaders and the famous pirate Koxinga fought against the Emperor, which led to the downfall of the dynasty in 1644. Struggles with different claimants to the throne lasted till 1672. The father of the pirate and conqueror of Formosa, who had submitted in 1648, was put to death with two sons in 1661, because he could not force his son Koxinga to submit. Koxinga died in 1681, and his son surrendered himself and Formosa in 1683. During the Emperor's minority one of the regents was accused of high treason. Kanghi, who though only fourteen years old, had taken the government into his own hands, had him and his family executed in 1667. The Viceroy of Yunnan, who had done most to establish the supremacy of the Manchus, revolted in 1673. After his death the struggle was carried on by his grandson till the latter committed suicide on the loss of his headquarters. All officers and officials connected with him were put to death, some with torture. In Turkestan there were many disturbances. From 1691-1697 the Emperor had to wage war with the Eleuts. The Chinese owed their success entirely to the want of union in the enemy's camp. The enemy's leader, Galdan, had murdered his brother and taken possession of his brother's son's betrothed. The nephew revenged himself by attacking him, and later on by making an alliance with the Chinese. When at last Galdan poisoned himself Kanghi insisted on his body being given



up, and had his remains scattered abroad. Later on this nephew also made war on China, conquered and plundered Lhasa in 1709 and defeated the Chinese at Hami, so that a new Manchu army was required to reconquer Hami. He maintained his authority till his death, which took place in 1727. His son ruled his territory with great skill. The Chinese made war upon him without success from 1729-1734, but after his death in 1745 troubles broke out in his camp. The Chinese Emperor sent an army of 150,000 men, which was at first successful, but was afterwards destroyed. The chief commander was executed by the enemy, and four generals were sent to Peking to be judged for their want of success. The district was not subdued till 1759. A slight rebellion took place in 1764. In 1812 disturbances began, which ended in a revolt in 1822. Kashgar was lost, but later on reconquered, and the leader executed.

In 1721 a revolt occurred in Formosa. The capital was taken and all officials put to death; order was only restored by troops from the mainland. Another rebellion took place in 1786 and lasted till the leader was captured and executed in 1787. The Viceroy of Yunnan was summoned to Peking and executed in 1746, because he had failed to put down robberies. Much bloodshed was caused in 1771 by the revolt of the Miaotsz. The leader submitted, on the Emperor's promise of pardon, but was nevertheless executed in Peking with his family. The general who was victorious in the Pamir fell into disgrace, and was publicly executed without any given reason. In 1749 the Thibetans rose and massacred the Chinese, but were soon conquered. A minister of state, having amassed eighty million of taels, was beheaded on that account in 1796. Secret societies made attempts on the Emperor's life in 1803 and 1813. In 1830 insurrections broke out both in Formosa and Hainan. The revolt of the Miaotsz in 1832 was only with difficulty suppressed. In 1846 there were fresh disturbances in Kashgar. Pirates made their appearance round Canton in 1849. During the years 1850-1864 the Taiping rebellion desolated several provinces, and at the same time the Nienfei made trouble in some of the northern provinces. The Mohammedan Panthays conquered Yunnan during 1855-1873, but they were put down by a treacherous massacre in the capital, when 30,000 were murdered. Shansi and the neighbouring districts were devastated by a contemporary Mohammedan rebellion of the Tungani in 1862-1878. Jacob Beg made himself independent in Kashgar in 1866-1877.

After reading this sketch the reader will be inclined to acknowledge that China is in need of more important things than modern weapons and machines. Above all she stands in need of trustworthiness and moral uprightness in her officials.

XI. *On the History of Civilization in China.*

In the remotest times the condition of things socially was patriarchal, the head of the family became the head of the tribe. The head of the most powerful tribe, aided by favourable circumstances, gradually assumed a kind of supremacy over the other tribal heads. The Chow rulers who belonged to a princely family, but seized the supreme power by violence in 1120 B.C., gradually constituted fifty-five hereditary dependent princes, thus the feudal states were formed, and their rulers gradually forced the aborigines to submit to their lordship and civilization, but they carried on almost incessant war one with another for several centuries till in 230 B.C. they were all absorbed into one. In the early days officials were appointed to carry out the chief duties of the state (see above Chapter IV). A clever minister of one of the leading feudal states greatly increased the prosperity of his country in 680 B.C. by encouraging new branches of industry, the produce of salt, mining, etc., and also by extending the highways of commerce; but the barbarity of these feudal princes is proved by the action of the chief, who caused one of the princes to be slaughtered and sacrificed instead of the usual animal, simply because he came late to the assembly. When the next chief of the feudal princes died in 623 B.C. one of his sons, three children of the family and 177 other people, either living or dead, were lowered into his grave in order to wait upon him in the world below. This barbarous custom was abolished in 220 by the Emperor, who was branded with the name of the Burner of Books, but was revived during the Ming period and then again abolished in 1457. In 371 a capable minister in the state of Ts'in endeavoured to bring about a reform in administration and in the finance system. He introduced a system of taxation in the place of the former socage, but unfortunately it must have soon fallen into disuse, for the attempt was renewed in 1070. He also recognized the necessity of fixed official salaries, and made every ten families mutually responsible for each other's good behaviour; and he divided the state into districts, etc. He acted on the principle that severity of punishment deters from crime. A universal disarming of the people was ordered in 219 B.C. The law which made the whole family suffer with a criminal was disannulled in 179 B.C., but, as innumerable examples prove, it is still put into force. The right of coining money was granted to the people in 177. At the same time forced military service was abolished, and instead military colonies were established on the borders. The sale of offices of state is first mentioned about this date. It is said to have taken place again in the year 1333 in order to raise money to buy rice for the number of poverty-stricken people. Unfortunately the custom of buying offices and titles is still followed to raise funds for the allevia-

tion of crying needs. A sad proof of the want of charity and benevolent feeling in China! The punishment of mutilating noses, ears and feet was abolished in 167 and the bastonade and cutting off the hair substituted. Capital punishment was limited, and universal mourning for the sovereign reduced to three days. An academy of learning was founded in 136 and professors were appointed. It seems that this soon failed, but was re-started in 502 and again in 640. The state examinations date back to the year 134 B.C. The vine was introduced into China from the West in 112 B.C. An exploring expedition into the West occupied ten years. The recently created feudal states were abolished again in 113. Computation of time, *i.e.*, the calendar, was again brought into accordance with the twelve musical tones in 104. Such harmony of the universe is one of the axioms of Confucian philosophy. The examination of accused persons by torture was forbidden in 67 B.C. (but is still practised). In 53 a pavilion was erected in the imperial gardens, in which the portraits of eminent statesmen were preserved. Also in 627 A.D. the Emperor had the portraits of twenty-four of his councillors hung up in one of his palaces.

The old agrarian system of the equal division of the land (the system of nine fields) was re-introduced in the year 9 A.D., and at the same time slavery was legally abolished (but still exists). Mongolian nomadic tribes were made to settle down, and were then granted equal rights with the Chinese, and even allowed to enter Chinese offices of state. About 605 a canal was made between the Yellow River and the Yang-tsze for the Emperor's convenience, it is true, who had his dragon-ships propelled by 80,000 men. This canal was lengthened during other dynasties, and in 1291 the whole length of it was repaired. In 821 the arrears of taxation were remitted and the army reduced, in order to give financial alleviation. From 951-954 the Emperor sought as far as possible to alleviate the condition of the people. He excused the tribute money due from those who had been provided with cattle at the expense of the state, and gave the fields belonging to the state to the farmers as their own property. He remitted the yearly presents to the Emperor, and even had the jewelry removed from the palace and destroyed. He also helped the subjects of neighbouring states by sending presents of agricultural produce when their crops had failed. His successor (955-960) had a statue of a labourer and a woman spinning erected near all public buildings as an incentive to agricultural labour. A capable and therefore notorious minister tried (1070) to introduce some singular national reforms in agriculture. He forced all land owners to take money in advance from the state in the spring, and then repay it after harvest with an interest of twenty per cent. He also re-introduced universal military service. During the long wars the land tax had been raised



considerably, so from 1296-1307 the Emperor remitted three-tenths of it. He also generously assisted the people in cases of misfortune. Taxes and socage, which both existed at the same time, were lessened by the Emperor in 1426; the penal code was revised and the system of public examinations regulated. The shaving of the front part of the head and the wearing of the queue were forced upon the Chinese in 1644 by the first Manchu Emperor of China.

These few facts show that China is not lacking in good beginnings; but the improvements attempted were nearly all spasmodic and isolated and not supported by equal progress in all departments. For this reason some innovations were not salutary, because they were not in unison with the general life of the nation. In China men are too accustomed to regard what exists as good merely because it does exist, and specially if it has existed for a long time. If any inconvenience is felt it is ascribed to deviations from good old customs. Therefore the attempt is made to repress the course of history for centuries, if not for thousands of years, an undertaking which, though often attempted, has always proved a failure, even in China.

#### XII. *History of Chinese Literature.*

The curious Chinese writing has been developed from about 100 original signs which represented so many things. These simple signs were then combined, two or more signs being used to form a character which represented an idea; but even thus no consecutive ideas could be expressed in writing, so then the spoken sound, the phonetic element was introduced into writing. The possibility of a literature only begins with phonetic writing. The beginning of phonetic writing in China cannot reach very much further back than 800 B.C.; at the very earliest it might be ascribed to the beginning of the Chow dynasty (1100); but representations of the old pictorial writing were in existence perhaps more than 1000 years previously on stone or metal. Unfortunately it is not yet possible to say much about these oldest monuments, because the remainder of Chinese antiquities have not yet been methodically explored, nor even the few which have been discovered are unearthed, only in inadequate illustrated descriptions accessible. There is no museum where the things themselves can be seen and compared.

It is greatly to be regretted that the Chinese have never thoroughly thought out their own system of writing. Instead of having the syllables fixed as in Japanese, or, as in alphabetical writing, depending upon sound, the symbols of sound were left to chance, so that there arose an enormous number of signs which increases every year. The growth of the language is influenced by this writing. Further development is impeded. As every sign represents a word all words

from the oldest times have been retained, but new meanings added to the old; then the new ideas were separated and expressed by other signs. Stationary forms of speech, pictorial expressions and synonyms, etc., were formed; but the writing was written for the eye and not for the ear. Phonetics remained subservient to the pictorial form. From primitive times down to the end of the last century this style of writing sufficed for all state purposes in China. It was possible to communicate intelligibly what was desired, irrespective of the spoken languages and dialects of the Chinese empire and the neighbouring countries. For this reason none of the alphabetical writings which were introduced into China ever took root there. The Buddhists brought in Sanscrit and Pali and translated their sacred writings into Chinese without making an alphabet for the transliteration of names. They contented themselves with expressing syllables by separate Chinese signs, and determined the pronunciation by the initial and final sounds, *i.e.*, by two Chinese signs, without attaining any absolute accuracy. According to the Sui catalogue (about 600 A.D.) among the 1950 Buddhist writings there were a few which treated of phonetic writing, but it seems that even these confined themselves to initial and final sounds, *e.g.*, *king* by *ki* and *ying*. In Thibet the Sanscrit alphabet was modified and adopted for Thibetan writing. The Mongols founded their alphabet on Uiguric, which was adopted from the Syriac of the Nestorians. Manchu follows the Mongolian with but few alterations. Both languages are written perpendicularly (*i.e.*, from top to bottom of the page), probably because it is more convenient for the brush, and perhaps out of respect to the Chinese, but the lines run from right to left. The neighbouring states of Corea and Japan in the East, Siam and Burmah in the West also used alphabetical writing (except syllabic writing in Japan). Syriac was introduced by the Nestorians, Arabic by the Mohammedans, Hebrew by a Jewish colony, but nevertheless China retained her old writing and maintained the ascendancy till she came in contact with Western powers. Now this form of writing forms the greatest barrier to intellectual progress.

*The literature* in Chinese character is very extensive, and it would be easy to collect over 100,000 volumes. It is generally divided into four groups. 1. The *Classics* or sacred writings of the followers of Confucius. These consist of thirteen works of unequal size. The commentaries and treatises on these amount to thousands of volumes. To this group also belong the dictionaries, of which there are many; one, *i.e.*, which comprises over 100 volumes. 2. *Historical works*. This group is very comprehensive, and is generally divided into fifteen headings. Geography, biography, state manuals and works on antiquities are included. These volumes contain much

valuable material for the description of places, products and natural phenomena—the history of almost every important town and monastery, of every famous man, of the aboriginal inhabitants, of the surrounding tribes and of many neighbouring states. 3. Works on *philosophy*. But the Chinese term for philosophy does not convey the same idea as our word. All arts and sciences as far as they can be so-called in Chinese are included in the term ; hence there are works on military tactics, agriculture, medicine, law, painting, music, as well as encyclopædias and works on Confucianism, Taoism and Buddhism. Confucian writings on ethics and statesmanship fall under this group, and the sacred books of the Taoists and Buddhists are included. The Buddhist sacred writings fill several hundred volumes, the entire Buddhist literature several thousand, and probably Taoism has not many less. 4. The literature of art, poetry and essays, etc., is at present the least known. The drama and novels are excluded, as well as other daily literature which is rather despised. Only writings which treat of politics or ethics are accepted, none which are only æsthetic in character. Thus the entire literature is marked by a good moral tone, though it does not follow that the moral standpoint as well as the ideal is of the highest throughout.

The deepest thought is to be found in the Taoist classical works. The remaining literature contains some good observations on nature and human life, especially on human intercourse, the cohesion of society and the organization of the state. The deeper questions of human nature are hardly touched upon. Not things eternal, but things temporal absorb the minds of the innumerable Chinese writers, and only in so far as they appear to affect Chinese government interests ; but the influence of Western literature is already making itself apparent in the most recent publications. The tone and spirit of Christianity which has already proved its victorious power in Semitic, Arian and Egyptian writings will also create new life in Chinese literature. This influence is now only beginning.

*(To be continued.)*

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—Rev. J. Macintyre writes : Hai-ch'eng, I am glad to say, is being repaired, and is beginning to look lively again. In fact it looks better than ever, as all shop shutters, doors and windows have had to be renewed. I should fancy the big half of the shops were stripped of everything combustible. Strange to say the "foreigner" was never in such honour. The Japanese have left a good name. The chief magistrate, Lieut.-Col. Shima, is still the 'beau ideal' of a good ruler. As a Japanese said to one of my converts, "Don't you think we have done more by this occupation of Hai-ch'eng than your pastor by his long years of preaching?" And really I have to say, "Yes, certainly!" They have prepared the way for me, and people hear me now who would have fought shy of me but for the war.



## Educational Department.

Rev. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

### *The Relation of our Association to the Cause of General Education in China.\**

BY REV. A. P. PARKER, D.D.



OUR Constitution states that the object of this Association is the promotion of educational interests in China and the fraternal co-operation of all those engaged in teaching. Thus the relation of the Association to the cause of general education in China, and the work we are to do, are clearly set forth in our Constitution. We are here to promote the interests of education by the fraternal co-operation of all those engaged in various kinds of educational work and through such means as we may be able from time to time to devise.

The term general education must, of course, include all that pertains to the education of the children and youth of China in all the various kinds of schools and colleges, whether supported by the government or by private individuals, or by mission agencies. Thus it is seen that our programme is a wide and far reaching one. We see immense possibilities in it. We feel in our very bones that a great work is to be done, that the success or failure of it rests largely with us as an Association of Christian educators, planning and praying, working and waiting for the uplifting of this people and their improvement in all that pertains to moral, mental and material progress.

Our membership consists of "members of Protestant Christian Churches who are or have been engaged in educational work or in making and editing school and text books."

We are the successors of the School and Text Book Series Committee. That Committee was organized at the General Missionary Conference of 1877, and after a very successful career of thirteen years was, at the General Missionary Conference of 1890, merged into the Educational Association of China, formed at that time. There were about thirty-five charter members who founded the Association.

The growth of the Association is very gratifying. It had a membership of fifty-two three years ago, and this has grown to about one hundred and thirty at the present time. To quote from the General Secretary's Report: "In this large membership are represented all classes of schools, universities, colleges, high schools, medical schools, theological schools, girls' boarding-schools, day-schools, public schools for English children, schools for Eurasians, schools for the blind and industrial schools. Besides those who are constantly en-

\* Read at the Triennial Meeting, 1896.

gaged in school teaching we have among us almost all the leading translators and compilers of school text books. If we are to judge of the success of this Association by the general interest taken in its work on the part of those for whose benefit it was organized, its existence has been more than justified and the hopes of its founders more than realized. Under the plan which was in vogue before the General Conference of 1890 all preparation of school books was in the hands of six men, all of whom were leading educators or translators; but by the present plan nearly all who are engaged in missionary school work are united in one common interest, and this union gives strength. . . . The scope of our work has so enlarged as not only to include the preparation and publication of such books as may be needed, but also to deal with all the practical questions of teaching and administration which arise in the daily work of a school."

Now we are working in several different ways to accomplish the objects we have in view.

I. Our first and most important work is the preparation and publication of suitable text books for the school room.

Here is a vast field to be cultivated, and I am glad to be able to say that we are cultivating it vigorously already. The records of the sales of the books named in our catalogue show a large and increasing demand for the books that we are making; more than two thousand dollars worth having been sold last year from our stock.

To quote from the General Editor's Report: "The sums realized on book sales have been gradually increasing, and have amounted to a total of \$4341.50 during the last three years, viz., for 1893, \$1062.77; for 1894, \$1183.63; and for 1895, \$2095.70." Four thousand one hundred and fifty-five copies of new editions of eighteen old works have been published, making a total of 8855 volumes, while 22,800 copies of twelve new works have been published. These publications include Mental Philosophy, Chemistry, Universal History, Mineralogy, Hygiene, Electricity, Astronomy, Trigonometry, Light, Sound, Zoology, Conic Sections, Scripture Maps, Educational Directory, etc., etc.

But we still want more books and better books—up-to-date books. Books for general reading are needed in vast numbers to satisfy the craving for general information that is growing at a rapid rate among the Chinese, and this want is being supplied in various ways, largely, I may say, through the efforts of the Society for the Diffusion of General Knowledge. Our peculiar work, however, is to prepare and publish books especially adapted to the class room. Many books published so far in Chinese are only partially adapted to the needs of our schools and colleges; but the list of suitable books is rapidly growing. By means of our organization we can secure the preparation and publication of such books as will be generally useful and acceptable in the school room. Our Publication Committee carefully examines the manuscripts submitted to them, and after approval the manuscripts are passed on to the Executive Committee to be printed and placed on sale.

Then after a book has been in use some time revision is needed, and the Publication Committee is prepared to take hold of it and secure a proper revision and a new edition.

We ought to have an educational journal in Chinese.

We had hoped that Dr. Fryer's magazine would have been re-suscitated ere this, and that we could have had an Educational Department in that. We hope that as soon as he returns from the United States he will be able to start the magazine again and open an Educational Department in it.

II. We are leading in setting the standard of Western education in China.

The Chinese are beating about in the dark, not knowing exactly what they want or how to obtain it.

We are establishing schools and colleges all over the land that are practical demonstrations of what Western learning is.

The vast majority of the educated men in China don't know to this day what is the meaning of the most common terms in our educational vocabulary, and much less do they know the use and value of the things designated, or how they are to be studied.

And one great danger in the educational reform that is coming is that the Chinese will try to get the results of our Western education without the labour and drudgery of learning the principles on which all that is of any use in our learning is founded; they want the *fah* 法 without having to take the trouble to learn the *li* 理.

We must also guard against an exaggerated use of so-called "practical" learning. To the eye of the Chinaman that is the most practical which yields the most speedy results in the way of hard cash. Now we do not come here to emphasize and develop the money-getting instincts of the Chinese. We are here to educate them under Christian influences and give them that learning which will best qualify them for a life of usefulness among their fellow-men, and we must push our educational work along the lines that we know will conduce most to this end. We must go below the surface of things and take our pupils with us and teach them the underlying principles of all true education, and while they may not see the use from a money-getting standpoint of much that we insist on teaching them they will see the real and higher uses of it ultimately, and, in the majority of instances, thank us for holding them to a course of study which in the long run will prove far more useful to them than the short-sighted course that they at first wanted to pursue. When Franklin was asked by some money-getting utilitarian what was the use of a certain scientific discovery that he had made he replied by asking, "What is the use of a baby?" So we are to teach our students that these principles that we are imparting to them have in them possibilities of great development and, in many cases, even money-getting utility.

We can further set and maintain the standard of our Western education in China by means of an Examination Scheme which we have been working on for some time, and which, it seems to me, we ought now to be able to put into some kind of shape for practical use. This would give form and consistency to our united educational work and become ultimately a strong factor in maintaining and advancing the standard of Western education in China.



[Since the above was written the Committee on the Examination Scheme have had a meeting, and have decided on a definite plan of concerted action among its members for the purpose of formulating an Examination Scheme for the Association.]

III. In the third place we are leading in the training of the teachers that are needed all over the country in government, private, and mission, schools.

There is a constant and increasing demand for teachers in mission schools and in private families to teach mathematics and English, and the day is not distant when the government will be applying to us for teachers for the schools that will be established throughout the country for teaching Western education. The native papers have had frequent discussions recently on the necessity and feasibility of introducing mathematics, science, etc., into the government schools that are carried on in all the principal cities of the empire. Discussions of the desirability of a Public School System have also occurred; and strong arguments in favour of such a system have been brought forward. As things develop along these lines teachers will be needed, and it is our work to prepare men not only to meet the present demand, which is yearly increasing, but which is bound to come upon us in the near future with greatly augmented force. As a specimen of the kind of demand that is already being made upon us for teachers I may mention that Dr. Fryer is needing one or more teachers to assist him in his school for teaching mathematics that he holds every Saturday evening at the Polytechnic Institute. We have a few young men trained in Buffington College, Soochow, that would be well qualified to assist him, but we need them in our own work. But he has, I understand, obtained an assistant from the Têngchow College, the finest educational institution in China, and which is doing more perhaps to train the teachers that are needed than any other school in the empire.

IV. And lastly, we are leading in the introduction of the best methods of teaching and school management and in the establishment of an educational and scientific nomenclature for the country.

Here is a wide field for us. We must be on the alert and seek to introduce the best methods of instructing and training children and youth of both sexes in this land. We must not let things get into ruts. The Chinese are proverbially prone to routine and cut-and-dried—especially *dried*—methods for doing things. It is peculiarly difficult to get Chinese teachers to move out on new lines of teaching; they say the old way is better.

Not that I want to go the full length that the people in the home lands go in their effort to find something new in teaching methods. It struck me, when I was at home a few years ago, that things were well-nigh run wild in some places in the mad race after new ways of increasing the teacher's burden and lightening that of the scholar. So much so, indeed, that now it has come to pass that the order of things is pretty much turned upside down. For whereas in former days the pupil was supposed to do most of the hard work, and the teacher was there to assist him in learning and to maintain

discipline, now the order is for the teacher to do all the hard work by means of black-board, and object lesson, and lecture, and gesture, and voice, until it has come to pass that the teacher is on his feet from morning till night while the pupil sits comfortably by and looks on at the show. While the lecture and black-board and object lesson are necessary we must not carry the use of them to such an extreme as to do away with the text-book and class recitation.

In the matter of Nomenclature and Scientific Terminology we have not by any means made the progress that is desirable. Many and serious difficulties attend any effort to agree on the terms to be used in the various departments of the work of teaching. But the greatest of these difficulties is not, as many suppose, the inability of the Chinese language to express scientific thought. That the Chinese language is fully capable of conveying any kind of scientific principle and concept, has been demonstrated over and over again. The multiplied thousands of volumes that have been published in Chinese on all sorts of scientific subjects must be a sufficient answer to all who still entertain any doubts on the subject.

No, our chief difficulty consists not so much in a want of words as in the profusion of expressions that may be adapted, with more or less precision, to the wants of a given case and the consequent variety of view existing among those who lead in the preparation of books as to the best terms to be used. This "term question" is almost as hard to settle as that one which so long and so violently agitated the missionary body in China; but we are now in a fair way to get something definite done that shall go a long way to fix scientific terminology permanently in the Chinese language.

In conclusion, I think it would be a good plan if we could appoint a committee to formulate a scheme for a Public School System in China. The work of such a committee would be:—

1. To obtain the published reports of the Public School Systems of several of the leading countries of the West, and also of Japan and India, and from these formulate a sort of eclectic system that would be best adapted to the conditions in China.

2. To make a thorough study of the present educational system in China so to determine what facilities already exist for carrying on a Public School System with the least possible expense and also with the least possible change and unsettling of the established order of things.

3. To draw up a report on the subject and submit it to the Peking government and to the various Viceroys and Governors of the provinces. Such a document could be presented to the government and its various provincial branches through the help of our Ministers and Consuls, who would no doubt willingly give every possible assistance in such a movement.

4. To discuss and agitate the subject by means of articles in the native press, daily, weekly and monthly, and by occasional pamphlets, which could be distributed far and wide among the literati by the missionaries and colporteurs on their book-selling tours.

It seems to me the time is ripe for such a movement, and while we may not, perhaps, hope for the immediate adoption by the govern-

ment of such proposals as we may make, and exactly in the shape that we make them, we will nevertheless prepare the way for the establishment of a common-school system which is to-day one of China's greatest needs. This is a vital factor in educational reform.

Finally, as an Association of Christian educators we are to use all the means in our power to control the educational reform movements in this country in the interests of a pure Christianity. We must see to it that a pure Christianity shall be predominant in all our schools; that Christian teachers shall be trained in sufficient numbers to meet the demand in government and private institutions of learning; that no infidelity, atheism, heathenism, and what not, get into our school books; and that on all proper occasions both our books and our teachers shall speak out boldly and unequivocally for the truth of God as revealed in Jesus Christ. We ought as an Association to be able to exert a commanding influence in this regard, and thus prevent the new education that is coming to this land from being dominated by such sentiments and influences as will be ruinous to the moral and spiritual welfare of the people.

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### *Notes and Items.*

WE are sorry to lose Dr. Fryer from our midst, even though it may be for a short time. He left Shanghai, June 5th, expecting to be with his family near San Francisco, U. S. A., for at least a year. His connection with the work of the School and Text Book Committee and with the Educational Association has been continuous for nineteen years. Nearly all of our school books have been printed under his editorship, and they are but a part of the work he has done to provide a basis for the acquisition of a new knowledge by the Chinese. His translations and compilations form a library by themselves, and are sufficient to give a student a thorough knowledge of science. During the last three years he has been one of the Editors of this Department and brought to it many matured and valuable thoughts. Together with his many friends in all parts of China we unite in wishing him a pleasant furlough.

The officers of the Association for the coming triennium are:—

<i>President—</i>	Rev. D. Z. SHEFFIELD, D.D.
<i>Vice-Presidents—</i>	Rev. Y. J. ALLEN, D.D., LL.D. Rev. GILBERT REID, M.A.
<i>Secretary—</i>	Rev. W. M. HAYES.
<i>Treasurer—</i>	Rev. F. L. H. POTT.
<i>General Editor—</i>	Rev. A. P. PARKER, D.D.
<i>Editorial Secretary—</i>	Rev. J. C. FERGUSON.
<i>Executive Committee—</i>	Rev. A. P. PARKER, D.D., <i>Chairman.</i> Rev. PAUL KRANZ. Dr. JOHN FRYER. Rev. J. A. SILSBY. Miss L. A. HAYGOOD.



The Committees of the Association which were appointed at the Triennial Meeting are :—

1. *Publication* :—

Rev. C. W. MATEER, D.D., LL.D.	Rev. ISAAC T. HEADLAND,
Rev. Y. K. YEN, M.A.	M.A., S.T.B.
Rev. GEO. B. SMYTH, S.B.	Rev. G. OWEN.
Mrs. A. P. PARKER.	Rev. E. T. WILLIAMS.

2. *On a Plan for Educational Reform in China* :—

C. W. MATEER.	GILBERT REID.
TIMOTHY RICHARD.*	E. FABER.
A. E. JONES.	D. Z. SHEFFIELD.
Y. J. ALLEN.	G. B. SMYTH.
H. V. NOYES.	G. OWEN.

3. *On Scientific Terminology* :—

Dr. C. W. MATEER.	Rev. W. M. HAYES.
Dr. JOHN FRYER.	Rev. G. OWEN.
Dr. A. P. PARKER.	J. C. KERR, M.D.
Rev. G. A. STUART, M.D.	

4. *On Biographical and Geographical Terminology* :—

Dr. D. Z. SHEFFIELD.	Mrs. A. P. PARKER.
Mrs. C. W. MATEER.	Rev. G. B. SMYTH.
Rev. E. T. WILLIAMS.	

The Executive Committee met at McTyeire Home, May 15th, 1896, at 8 p.m., and was opened with prayer by Mr. Silsby. Present: Rev. A. P. Parker, D.D., *Chairman*, John Fryer, LL.D., Miss L. A. Haygood, Rev. P. Kranz, Rev. F. L. Hawks Pott and Rev. J. A. Silsby.

The minutes of last meeting were approved.

Pastor Kranz, Acting-Secretary of the Society for the Diffusion of General and Christian Knowledge among the Chinese, informed the committee that he had called the attention of the said Society's committee to the erroneous statement objected to in their Annual Report, and the committee had approved a correction; so that that Society shall no longer appear as the successor of the School and Text-book Series Committee.

It was agreed that 400 copies of the Report of our last Triennial Meeting be printed, that one hundred be bound in paper boards and fifty in half leather, others to be bound as required.

The Treasurer was requested to have printed suitable envelopes and letter heads for the use of the officers of the Association.

The Committee then adjourned.

J. A. SILSBY, *Secretary*.

## In Memoriam.

MR. NIE LOH-SU.

BY REV. JAMES WARE.

The parents of Mr. Nie were both Christians, his father being for many years a preacher of the London Mission, Shanghai. Mr. Nie (Sen.) was one of the most conscientious Christians I have ever met with, and I recall with much pleasure the many conversations I used to have with him upon the Christian life. He was of a sensitive disposition, and would frequently criticize his foreign brethren. His chief complaint against them was that they did not understand their native Christians and fellow-workers, and that therefore they were not able to extend to them that sympathy which might have been expected of them. Mr. Nie's experience was that the missionaries treated their native helpers as inferiors rather than as "workers together," which was a constant trial to him.

Mr. Nie was not only faithful in the discharge of his duties towards his mission, but he was equally faithful in his home, his chief desire being that all his family might become true Christians. His desire was fully realized. All now living are leading exemplary Christian lives, while those who have passed away have done so in perfect peace and with a sure hope of eternal life.

Mr. Nie Loh-su was the eldest son of the above. He was educated in the London Mission, studying theology under Dr. Muirhead. In 1890 he joined the Foreign Christian Missionary Society in Shanghai, taking charge of the boys' day-school. A year later he was invited to take charge of the Seward Road chapel as native preacher. Here he remained till his death, which occurred while he was on an evangelistic journey to South Tungchow. Bro. Nie is the second one in our mission to lay down his life for the people of Tungchow.

Last autumn Mr. Vong, the first native missionary to settle in that large unworked district, died of cholera in the city, soon after we had succeeded in opening it to the Gospel. It is hard to realize that Bro. Nie has so soon followed him. The evening before his death he was at the weekly prayer meeting. His wife also was with him, for a wonder, as she was very seldom able to get out in the evening. He was bright and happy as usual, and as he poured forth his soul in prayer that the "Heavenly Father"—his favourite term for God—would bless every member of the mission, we little thought that this was the last time we should hear his voice on earth, and as we said, "Good bye, the Lord be with you," that we should never see his face again until we should meet in the Father's home above.

Feeling weary after a hard day's work he went on board the *Onwo* at 9 o'clock, intending to get a good rest. About 10 o'clock an Agent of the A. B. S. came on board selling Scriptures among the passengers. Mr. Nie helped him to sell some, and we like to remember that the last work he did on earth was to circulate the Word of God, which liveth and abideth for ever.

The vessel left the wharf about 2 a.m., and all went well until an hour later, when nearing Woosung, 12 miles distant, she collided with another steamer coming from the opposite direction. She was only about

100 yards from shore, but she sank immediately, carrying upwards of 300 souls into eternity, among them our Bro. Nie. When first we heard the news we did not think of it in connection with him, but directly the truth dawned upon us our hearts seemed to stand still, and we felt sick with anxiety, until we could find out for ourselves whether or not he was among the few saved.

We immediately proceeded to Woosung, and we shall never forget the sight that presented itself to us as we landed. Men, women and children, to the number of 80, lay upon the ground cold and dead; and as if to make the scene more impressive the Chinese had laid the children by the side of the women rather than by the side of the men. As soon as we were convinced that Bro. Nie was not among the living our next sad duty was to search for his body. Day after day we watched by the river's bank, inspecting each body as it was brought to land, but it was not until the sixth day that his body was recovered. That awful week will ever live in our memories. We laid the body to rest the following day in the native cemetery, West Gate, in the presence of a large number of sympathizing friends, both native and foreign. Not a sound was heard, as Dr. Muirhead, who assisted in the service, referred in the most affectionate terms to his old pupil, who at so early an age, 33, had been thus suddenly called to his reward.

We commend the young widow and her two little ones with all others afflicted by this sad calamity into the hands of Him who has promised to be "the Father of the fatherless and the Judge of the widow."

As a preacher Mr. Nie was bold and fearless, but always well prepared to meet his audience. He invariably took a text from the New Testament when speaking to the heathen. Of him it may be truly said, "He preached Christ and Him crucified," and "he was not ashamed of the Gospel." He did not believe that the name "Jesus" could be used too often in preaching, or that any other name could be substituted for it. We seem to hear him now with a voice as clear as a bell, saying, "Oh, friends, will you not come to my Saviour Jesus?"

Mr. Nie was a devout believer in the "great hope of the Church," the second coming of the Lord Jesus, and only a week before his death he said to a missionary with whom he was reading 1 Thes. 4th Chap., "I trust that I may be alive when Christ comes, so that I shall not have to die."

Prayer was the most natural thing in the world to him. No matter what difficulty came along, after speaking about it he would be sure to rise, and as a little child would tell the "Heavenly Father" about it, and ask for the guidance of the Holy Spirit in the matter.

For more than fourteen years I was intimately acquainted with Bro. Nie, and it is a source of great satisfaction to know that during all those years I cannot recall a single instance in his life or character that called for reproach. Neither can I remember any occasion when he did not entertain the kindest feelings towards his fellow-workers.

And now he is gone. We cannot understand why the Lord should call such a worker away just when he is so much needed. "God moves in a mysterious way, His wonders to perform." But we know that the law of the spiritual world is the same as that which rules in the world of nature: life from death; and that "except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

We commit the work which Bro. Nie has left into His hands, "who doeth all things well," humbly asking that He will Himself select the successor of His good and faithful servant who has entered into the joy of his Lord.



## Correspondence.

## A CURIOUS RITE.

*To the Editor of*

"THE CHINESE RECORDER."

Nanking, April 20th, 1896.

DEAR SIR: At an annual temple festival which occurred near here last week there was a curious rite, of which I have not heard others speak. In front of the temple, at a distance of about 400 feet, four flag poles were placed. The flags were very large, made in patch work style, of various colored silk pieces, three-cornered in shape. In the centre of each was a large 神 character. At one point in the proceedings eight men, stripped to the waist, marched, to the accompaniment of drum and fife, out around these flags and back to the temple. Three of them carried roosters held aloft in their hands. A second time they went and returned. The third time, when they reached the flags, the heads of the fowls were jerked off and tossed over the flags, which were thus sprinkled with the blood of the sacrifice. The flags were at once lowered until the blood of the flapping fowls was dashed upon the character.

I asked the meaning of it, and was told that every spring on the third of the third month three fowls were thus offered at the third approach to the standards, in order that the favor of the "Shen" might rest upon the crops and cattle of that vicinity. I could not make out whether the sacrifice was to any particular god or spirit, or whether the thing emblemized had been forgotten and the emblem, the character, had itself become the object of worship. It seemed to me more like what Paul saw at Athens, an offering to the unknown "Shen." Incense and candles were burnt in the temple,

but the sacrifice of life was made not before the idols, but to whatever was signified in the character 神.

Is the custom general in China?

T. W. HOUSTON.

THE LATE REV. JOSEPH ANDERSON  
LEYENBERGER.

*To the Editor of*

"THE CHINESE RECORDER."

Pittsburgh, Pa.

DEAR SIR: Another veteran has received honorable discharge from the ranks of the Church militant. "Mr. Leyenberger," as he was always called, passed away at his home in Wooster, Ohio (U. S. A.), on Saturday, March 14th, 1896. For nearly thirty years he had been identified with the work of the Presbyterian Mission in China, and a few facts concerning him may be of interest to his numerous friends.

He was born in Washington county, Pennsylvania, December 7th, 1834, and was graduated from Jefferson College in 1861. During his subsequent course of study in the Western Theological Seminary at Allegheny he served for some months in the army with the United States Christian Commission, and finished his theological studies in 1864. The following year he and his wife sailed for Ningpo, where they engaged in mission work under the American Presbyterian Board (North).

In 1874 Mrs. Leyenberger returned to the United States with her two sons, and was joined by her husband four years later when he returned to his native land on furlough. In October, 1879, Mr. Leyenberger and his family returned to China and located at Chefoo, whither they had been transferred by the Board. This change of location required a change of speech

from the Ningpo dialect to the mandarin. So successfully did Mr. Leyenberger accomplish this change of dialect that for many years before he left China no trace of his former mode of speech could be detected. His wife again returned to the United States in 1886 for the purpose of educating her sons, and in 1887 Mr. Leyenberger was transferred to Wei-hien, 200 miles west of Chefoo, where he labored for six years without the cheering presence of his family. In the autumn of 1893 he made his second and last visit to America. Although he had already completed more than a quarter century in China it was his full expectation and desire to return to that land and again take up his labors.

Mr. Leyenberger's work was mainly that of itinerating, including the care of several organized Churches and a number of primary schools for boys and girls. He edited Chinese commentaries on several of the Pauline Epistles. He has left as a legacy several substantial native congregations, which, by the blessing of God, were the direct outcome of his faithful ministrations. He was a man of modest and sensitive disposition, always deliberate and careful in his dealings with the natives, and equally careful not to offend his colleagues by word or deed. He will be missed by his brethren, but not forgotten. Of a truth he "walked with God, and he was not, for God took him."

F. H. C.

THE PROTESTANT MEMORIAL TO THE  
CHINESE GOVERNMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Committee of the Conference of 1890 has made, on the whole, an admirable presentation to the Chinese government of the nature, work and aims of

Protestant missions. It is, however, very much to be regretted that the statistics given in section second are entirely misleading.

Census-taking was a very rare thing in Europe before the present century. The population in the successive centuries can only be guessed; and as the state Churches reckoned all the people as Christians the number of communicants cannot be known. The statistics given by our committee of the number of Christians in each century seem to include, in the later centuries, nearly the whole population of Europe and of North and South America. For example the population of Europe in 1785, (see *Encyclopædia Britannica*, art. Europe) was about 165 millions; and Humboldt's estimate of the population of North and South America in 1824 was 35 millions; so that it is safe to say that at the end of the eighteenth century the entire population of Europe and both Americas did not exceed 200 millions; and 'at the end of the eighteenth century the Christians numbered 200 millions,' so the Emperor of China is gravely informed. It is not stated how large a part of these "Christians" were then engaged in slave-dealing, and the drink trade and the opium trade, or were perpetrating the horrors of the French Revolution, or how many millions had no belief in Jesus as a divine being and rejected even the name Christian when a great wave of infidelity was deluging Europe in the eighteenth century.

Again, the Chinese are assured that now there are 400 million Christians! But according to good German authorities (see Prof. A. H. Heane, *Missionary Review*, Jan., 1895) in all Europe, the Americas and Australia there are now less than 500 million people—Protestant, Papal, Non-communicant, Jew and Pagan, all included.

Now whom does the committee term "Christians?" All born in lands where the rulers lay any claim to the name Christian? Hardly, for that would include India as well as all in so-called Christian lands, and there would be 800 millions. Do they mean communicants? Obviously not. They use the term Christian with Chinese ambiguity. The Emperor is, of course, expected to believe that there are 400 millions who are at least nominal disciples of Jesus; but, really, these are reckoned as Christian, not only all nominal disciples of Jesus, but *all the other people in the world who are not pagans, Jews or Mahomedans*. The Emperor is young and inexperienced, and the truth should be set before him plainly; and it is not honoring to Christ to reckon as Christians the many millions in "Christian lands" who do not call themselves Christians, who seldom cross the threshold of a Church, and who confess that they live merely selfish and sensual lives.

In another respect, also, the statistics in the Memorial are misleading. It professes to set forth the work of *Protestant* missions. It is therefore only confusing and misleading that the four hundred million Christians reported in this Protestant memorial includes 230 million Roman Catholics! This is to imply that South America and Mexico and Spain are Christian already, and that our missionaries there are acting a farce. By the optimistic wholesale way of reckoning the Memorial might have made a good enough showing by putting the present number of "Christians" at 170 millions, which was the total population in 1890 of Great Britain,

Germany, Australia, United States and all other countries in which Protestantism predominates.

When we timidly fail to show the radical difference between Protestant Christianity and Romanism the Chinese may justly regard us as in sympathy with the evil deeds of Romanism. The Memorial has appended a few statements of the differences, which are very well put. The first point, though, ought to have been much more explicit, for it is the only one in which the Chinese government is specially interested. It should have also stated plainly that in distinction from Protestantism Rome invariably and in all lands sets up an *imperium in imperio*, which always corrupts her followers and makes trouble with the civil authorities. Proof is at hand ready to be printed, if need be, that this is the case to-day in every land on which the sun shines. Rev. John Ross, of Newchwang, some years ago in his pamphlet, "Chinese Foreign Policy," treated this subject ably and cited a multitude of proofs that the Roman priests in China and Manchuria use the prestige and power of France to help greedy and violent native converts in the oppression of their pagan neighbors. The same travesty of "missions" they are carrying on to-day in various provinces of China, as I am prepared to show by evidence. We cannot expect God's blessing on our work unless we are ready to show the Chinese that the Christianity of the New Testament is historically and radically the opposite of Romanism.

G. L. MASON.





## Our Book Table.

*Problems of the Far East*, by the Right Hon. GEORGE N. CURZON, M.P. New and revised edition. London: Archibald Constable and Co. Price 7s. 6d.

The remembrance of the warm eulogies accorded the above book on its first appearance, and the knowledge of how remarkably its forecasts have been fulfilled in recent events, will lead to this new edition having a hearty welcome and a careful perusal. The work has been revised and several mistakes corrected, whilst some additional up-to-date matter has been supplied, *e.g.*, the chapter in which we find a summing up of the main issues of the recent war and a forecast of its bearing on the Far Eastern question.

Readers, both old and new, will have an appreciative admiration for the fluency of style, which is strengthened by scholarship, polished by refinement, substantiated by personal enquiry (excepting the inaccuracies in Chapter IX) and pointed by practical application. Although there is a business-like array of facts to show the rottenness of Chinese administration, the ambition of Japan, the weakness of Korea, and the portentous appearance of the clouds on the horizon, we do not fail to find the cultured recording of æsthetic impressions by one who evidently has come under the charm of the Far East.

The section devoted to Japan gives information on constitutional, military, naval and mercantile matters in a manner which shows that Mr. Curzon has a trained eye and alert mind, and whilst in evident sympathy with recent remarkable developments is fully aware of the serious nature of the problems involved.

The next section deals with poor Korea and its supine, spiritless people, who have suffered so much from their own faults and their neighbours' aggrandisements. The

chapters giving particulars of Korean life and customs come as a pleasant change to the discussion of abstruse political problems. They probably will be found of value when much that has been written of Korea has shown its ephemeral character by passing into oblivion. In his closing reference to Korea Mr. Curzon says: "My own conviction, expressed in my first edition, that the only hope of continued national existence for Korea lay in the maintenance of her connection with China has not, in my opinion, been falsified by the campaign, since the independence, which was the nominal pretext of the latter, and is now claimed as its result, is a phantom which not even the interested auspices of Japan have so far persuaded to materialise, and which will assuredly be the source of further trouble in the future."

In his introduction to the next section Mr. Curzon speaks of the Chinese as "the frugal, hard-limbed, indomitable, ungracious race, who oppose to all overtures from the outside the sullen resistance of a national character self-confident and stolid, a religious and moral code of incredible and all absorbing rigour, and a governing system that has not varied for ages, and is still wrapped in the mantle of a superb and paralysing conceit." At the same time he does not speak (as so many travellers do) of the transition from Japan to China as from sweetness to squalor, from beauty to ugliness, from civilization to barbarism, from warmth of welcome to cheerless repulsion, but tries to form a truer estimate of the prodigious strength of Chinese character and custom by contrasting them with the captivating external attributes of Japan.

Some of the attractive features in the description of "the Country and Capital of China" are: the

street life of Peking ("a phantasmagoria of excruciating incident, too bewildering to grasp, too aggressive to acquiesce in, too absorbing to escape"); the references to the secluded Imperial life with its eunuch environment; the visit to the Lama temple, the Great Wall, etc.

In Chapter IX on "China and the Powers" we find a lengthy account and discussion of the "right-of-audience" question—a question hard to understand in the home lands where humility is not confounded with humiliation.

In this chapter the missionary question is discussed in a manner that must be painful to all fully acquainted with missionary problems. Whilst the rest of the book is *au fait* and symmetrical, in this section there is an evident lack of accurate information or good judgment. In the RECORDER review of the first edition reference was made to the dead flies in the ointment, and we notice with pain that some more flies have stuck, *e.g.*, on page 301, "the popular feeling against female missionaries was illustrated in the recent massacres at Kutien (August, 1895), where out of ten persons that perished eight were women." We are glad to note that one false charge in the first edition with regard to "unedited and ill-revised translations of the Bible" has been toned down; but still there are many inaccuracies and misleading generalizations that might have been avoided by the author getting information from the missionaries themselves, or by studying Conference Reports or such recent works as deal with missionary problems *from the inside*.

In Chapter X., on "The So-called Awakening of China," we are shown how prone China is to somnolency, and how comparatively ineffective has been the goad of the recent war calamity in the rhinoceros hide of her complacency. Plain words are spoken of the curse of officialism;

and those aiding in China's military reform ought to note, from this chapter, how, like a sucked orange, the foreign official is thrown away when drained dry.

The following chapter, "Monasticism in China," is somewhat disappointing. Whilst the author has been deeply interested in Buddhism we fear he has not sufficiently enquired into the influence of Confucianism, or the history of Taoism. In the remaining chapters of the book Mr. Curzon is more in his element, and chapter XII., "After the War," is worthy a close attention. In it we are led to sympathise with Korea, who was to have been endowed with the beauties of civilization, but who really is the principal sufferer in the war. In connection with the "walk over" of Japan it is worth nothing that of the 3284 Japanese lost, 795 only were killed or died of wounds. On the other hand, the Japanese claim to have killed 27,917 Chinese. So prodigious a disparity between the two death lists is quite irreconcilable with severe fighting. As to the Chinese collapse, the two main causes given are: civil corruption and military imbecility. The author has a fine scorn for the infinite and delicately shaded grades of speculation shown in each man being absorbed in the effort to get the better of somebody else in such a paying concern as a campaign.

Speaking of the effects of the war Mr. Curzon shows that China has learned nothing from it, and, what is worse, has unlearned nothing. We see the trouble given by the white robed Koreans who, with no appetite for reform, feared they were going to be Japanned; so that the Japanese who in light-hearted enthusiasm for reform tried to civilise Korea, found it like the task of Sisyphus. But of the various conclusions come to in this and the closing chapters, the casting of the horoscope of the future, and

the author's belief in Great Britain's destiny in the Far East we have no space to write. We cordially recommend a perusal of the book and feel sure that, excepting the unfortunate generalizations referred to, its reading will be a pleasant task and will lead to future instructive references.

G. M.

*From Far Formosa.* The Island, its People and Missions. By George Leslie Mackay, D.D., twenty-three years a missionary in Formosa. Edited by the Rev. J. A. Macdonald. With portraits, illustrations and maps. Fleming H. Revell Company, New York, Chicago, Toronto, 1895. Pp. 339. Presbyterian Mission Press. Price \$3.00.

This is a handsome octavo volume with sixteen illustrations. Among them portraits of the author and of his family, and with four maps—geographical, geological, botanical and missionary. It is very interesting reading, and gives a vivid impression of the peculiarities of the 'beautiful isle' which widely differentiate it from the mainland of China.

The first four chapters are autobiographical, bringing the life of the author down to the time of the beginning of his work in Formosa in 1872, but these occupy less than forty pages. The next section relates to the geology, geography and history, plant and animal life and ethnology in outline. Then comes a section headed 'Among the Chinese,' which is partly autobiographical and partly descriptive of the government, industrial and social life and the religious life of the Chinese. The two following divisions concern the 'conquered aborigines' and 'the mountain savages,' each full of details, which will, no doubt, be new to most who read the book.

To missionary readers the chief interest of this work centers in the fourteen chapters dealing with the beginnings of the Canadian Presbyterian Mission in Northern Formosa and its development to the present time. It is a wonderful story, such as has no parallel within

our knowledge among the Chinese race. Dr. Mackay began in total ignorance of everything, feeling his way along from stepping stone to stepping stone. In 1872 there was nothing at all. "In the report submitted to the general assembly of 1895 the statistics of the mission showed 2 foreign ordained missionaries, 2 native ordained missionaries, 60 unordained native preachers, 24 native Bible women, 1738 native communicants—male 1027, female 711—in good and regular standing in the Church, 2633 baptized members, 60 dispensaries and chapels, 10,736 treatments at the hospital, \$2375.74 contributed by natives for mission purposes, \$264.10 contributed by natives for the hospital, \$269 contributed by foreign community for the hospital." Those who are skeptical in regard to the reality of missionary successes might be inclined to doubt the alleged facts, but that is in this case impossible. Those who well know the nature of the obstacles to be overcome in the establishment of such a work as this will be ready to believe what may not improbably be the fact that the Chinese in Formosa are considerably modified in some points by their colonization of an alien territory; but making all allowances for these conditions the development itself remains, to a great extent, a mystery. It is to be regretted that the chapters which give the narratives of results do not descend into greater detail and indicate in a much fuller way the steps by which, under God, the changes were brought about. Dr. Mackay had the habit of making long and fatiguing tours in all directions, both by land and by sea. He had a band of students always with him, and in this peripatetic school he tells us they were educated. Most missionaries whom we know would affirm, without hesitation, that this would be impossible with their helpers, and for many reasons we 'feel it in our



bones" but Dr. Mackay might very properly inquire, 'Have you ever tried it?' We should have liked to see a good deal more of the 'seamy side' of the mission work and to have been able to trace the stages of the evolution of these numerous self-supporting Churches with their dispensaries dotting the whole land. We should like to know how Oxford College and the girls' school have been brought to their present advanced position with so little foreign assistance. It is impossible for one man to be omnipresent, even if he should happen to be omniscient, and it is quite as useful to know how human limitations are overcome as to know that they have been overcome. Dr. Mackay and

his coadjutors—for he has not been entirely alone—have done a great and a valuable work, in which we all rejoice. It is a standing challenge to the ignorance, indifference and skepticism which characterize to so great an extent the Churches of the day. The work in Formosa is certainly of the Lord, and constitutes a convincing object lesson of what may be done 'in one generation' under certain circumstances. To those who fervently believe in the regeneration of China and of the Chinese such a book is full of hope and of inspiration. It ought to be, and doubtless will be, widely circulated, wherever there are those who wish well to the highest interests of the Celestial Empire.

A. H. S.

## Editorial Comment.

PRESSURE on our space causes the postponement to next month of some valuable contributions regarding "Appeals for Redress." The monthly Diary of Events has also been crushed out. The most notable item during the month is the awful disaster in Japan, when great loss of life and property was caused by a tidal wave and succession of earthquakes, which devastated a large section of the north-east coast on the evening of the 15th June. Another item is the death on the 18th June of H. I. H. Princess Ch'un, mother of the Emperor of China. The deceased princess seldom, if ever, interfered in state affairs.

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WE wonder if the title "Reform Club" given to a Society started some time in Peking, and which came to such a precipitate end, was not, after all, a misnomer. Were the one hundred or so which composed that Society really bent on reform, or was their object rather

to study foreign ways and Western inventions in order to oppose them? We incline to the latter view. Reform implies consciousness of internal defect, error, need of change. Very few of the Chinese have yet arrived at this state. They have come to believe that great obstacles are before them, and that what they formerly looked upon with contempt is indeed a mighty power. But with them it is a mere matter of circumstances. Foreigners have been more assiduous in cultivating the art of war and in certain mechanical inventions, but the Chinese are as wrapped as ever in the contemplation of their own superior greatness and wisdom, and think that if they only knew a little more about the foreigner and his ways they would easily be able to meet him upon his own ground. Pride and conceit are apparently as deeply seated as ever. Unless some great cataclysm occurs it will take a long time, in the ordinary course of events, for any extensive reform to manifest itself.

ARTICLES have appeared in the *RECORDER* from time to time—and not always commendatory—on the Student Volunteer Movement, more particularly as developed in the United States, as it was there that the movement originated. In the February number of the *Church Missionary Intelligencer* there is a very interesting account of the conference of the Student Volunteer Missionary Union, held in Liverpool during the first five days of January. From this we gather the encouraging fact that since the establishment of the Union in England in 1892, or during three years and three quarters, “no less than one thousand and thirty-eight students, men and women, English, Scotch, Irish and Welsh, have joined the Union and signed the declaration, and that of this number two hundred and twelve have already sailed for the foreign field and sixty-six others have been accepted by missionary societies.”

It is possible that objectionable features have at times crept into the organization, but we believe that as a whole it has been conducted with great wisdom, and is having a mighty influence for good on the young men and women connected with it.

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OUR readers will be pleased to learn that during the past month there has been published, in two vols., the first part of Dr. Faber's work on the Confucian Classics. The scope of this important work will be seen by referring to the “Book Table” of the February *RECORDER*. In the last Triennial Meeting of the Educational Association Dr. Faber criticised strongly the teaching of the Chinese classics in mission schools in the traditional Chinese way and not in a digested form as part of Chinese literature and in comparison with other national literatures. He also pointed out as a task belonging to

those who undertake to teach the Chinese,—the thoroughly digesting and putting into a form suitable for teachers and students, the Chinese classics, literature and history. Whilst Dr. Faber mentioned that “no one foreigner can accomplish this gigantic task” we trust that he will have years and strength given him to go on with the important work, the first instalment of which he has so successfully completed.

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To the many who are interested, in spite of paucity of information, in what is being done by the Rev. A. G. Jones to introduce into Central Shantung Western methods for the improvement of the livelihood of poor farmers, the following items from the Reports in the *Missionary Herald* of the Baptist Missionary Society for May will be of interest. Mr Jones says:—

“My aim has been to teach my pupils to be able to construct machinery out of native materials, as far as may be, that will enable them to carry on the manufacture of native cotton in a way far, far in advance of their present methods; and in order to do that it was necessary to show them the construction of a complete set. That undertaking and aim, involving their learning the use and care of Western machine-tools, has been pushed forward as steadily as I could do it during this entire period, and, though it is even still in what may be called the period of incubation, is coming rapidly to the close of it. Of all difficulties I suppose the chief is working out here in the middle of a Chinese province surrounded by appliances that no one except the initiated understand, and so, in the very nature of the case, cut off from all possible help of every kind. The amount of actual difficulty in manipulation, the trouble arising from the natural uncultured intellect and hand, as well as from the natural man in general, have been more than I ever faced before; but, to my mind, whatever may be the particular result, my men will certainly have attained the knowledge and the power to overcome difficult matters with limited means such as their country provides; the seeds of advance and of mechanical dominion over the conditions around them will have been

and are now, practically sown in this interior district, and that as indigenously as I can hope for it to be done at the present stage.

"The number of pupils, or apprentices, I have is properly eight. . . .

"I am, however, now on the eve of completing my set, having only one more machine to do, and then the issue will soon be seen. . . .

"In addition to the mechanical part of my work I have kept on foot some efforts for the amelioration of distress among our agricultural people, which, though as slow as the mechanical, promise well—namely, the introduction

of superior cotton seed and improved methods of cultivating it. . . .

"I am looking forward to gradually withdrawing from actual contact with mechanical and manufacturing after I go to Tsing-chu Fu, and hope, then, to be helping Mr. Whitewright to sow those seeds in human hearts, without which all other progress is only seeming and deceptive."

We ought to add that all the outlay involved in the experiment, including family expenses, has been met entirely from Mr. Jones' private resources.

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## Missionary News.

### THE SHANTUNG THEOLOGICAL CLASS.

Another class in the history of the Shantung Missions of the Presbyterian Church of the U. S. A. (North) is now in session at Chefoo. The class began its sessions shortly after the Chinese New Year on March 2nd, and is to continue for six months. The class numbers twenty men, all the stations of the East and West Shantung Missions, except one, being represented, viz., Chefoo, Tungchow, Weihien, Ichoufu and Chiningchow. This class is composed of two kinds of students, regulars, who at the end of the course (three years) expect to enter the ministry, and irregulars who are fitting themselves for more efficient work as evangelists. Of these twenty men, twelve are regular students, all but one of whom are graduates of the Tungchow College. Four of these men have already been taken under the care of presbytery and the others are to be at its next meeting in the fall. These men have all done more or less evangelistic work, and some of them have also done good work as teachers. They receive six months of daily instruction, one month of vacation, and the remaining five months of the year they must do evangelistic work. This is to prevent them from getting out of touch with the work.

The native Churches will secure the services of these men for the five months they are not under instruction, and will pay their salaries for this time. Those who are not engaged in this way will be employed as evangelists by the stations from which they come.

During week days they receive daily instruction for two hours, except Saturdays, when they are required to preach before the faculty to be criticized by them. Written sermons and other homiletic exercises are also required of them. At present they are receiving instruction in theology by the Rev. Hunter Corbett, D.D., and by the writer in Old and New Testament Introduction. During this term they are to receive further instruction in Church history by Rev. Paul Bergen and a course of lectures on homiletics and pastoral theology by the Rev. Calvin Ma-teer, D.D., LL.D.—W. O. ELTERICH.

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### ENGLISH METHODIST MISSION IN CHINA.

The annual meetings of the above mission were held at Lao-ling, Shantung, on March 23rd and following days. Present: Rev. J. Innocent (in the chair), G. T. Candlin, J. Hinds, F. B. Turner and Dr. Marshall. Rev. J. Robinson, owing to severe illness, was present only



at two of our sessions. Encouraging accounts of work done in the various circuits during the past twelve months were given by the brethren, and from these it was seen that 166 adults and 21 children had been baptized, showing an increase of 136 on our previous membership returns.

The turmoil in which these northern parts were involved during the war has passed, and our work since then has been carried on free from annoyance of any serious kind. The country in some parts has not yet completely quieted down, but is still troubled by marauding bands, some of our out-stations suffering from this cause; and at Tang-san great poverty and distress prevailed in the earlier part of the year, and several of our missionaries were engaged in relief distribution there. Our K'ai-ping circuit shows signs of extension, and one or two of the recent openings in Shantung give good promise. Tientsin, our first centre of work, remains for the most part stationary, but Tang-kwan-tien on the Grand Canal gives evidence of growth. In Tientsin we are sadly hampered for want of better accommodation. Our Kung-pei chapel is in one of the busiest thoroughfares of the city, and for daily preaching is unsurpassed; but it is small, and property adjoining could only be secured at a high price, which in our present straitened circumstances we cannot well afford. The brethren had a conversation on the subject, and urgent recommendations were made for the enlargement of our present street chapel, and the acquiring of additional property.

Also an earnest appeal was made to the Home Committee to sanction the establishment of an intermediary school in Tientsin.

The Church in Tientsin has sustained a severe loss in the removal by death of Mr. Sun Chin-ju, an earnest and able preacher. One

of our earliest converts at Tang-san he soon came into prominence, and as a preacher approved himself a workman that needeth not to be ashamed rightly dividing the word of truth. The Tang-san medical mission, owing to the absence on furlough of Dr Shrubshall, has been closed during the year, except for four months or so in the summer, when it was supplied by Dr. Marshall from Lao-ling. The time of his temporary sojourn there was a time of great distress—of famine and pestilence and death—and through our medical agent we were enabled to render very considerable aid; some 2137 patients having been treated. The Lao-ling medical mission, from its commencement, has been an untold blessing to the poor country people in North Shantung and adjacent portions of Chih-li, whose only resource in sickness has been the native quack.

Three students having gone through the ordinary course in Tientsin college, embracing Scripture, theology Church history and homiletics, were accepted as preachers on probation. The preachers on trial have read and were examined in natural theology, moral science, Faber's Meditations, Richard's Benefits of Christianity, *i.e.*, one of the fourth year's men having gained 75 per cent of marks in all subjects, was passed on probation, the others not having gained the requisite number of marks were required to go through the fourth year again. Four students, three from Shantung and one from K'ai-ping, were accepted for the college. The statistical returns show 89 chapels, 1604 members, 474 probationers, 1 theological college, 2 preparatory schools, 32 day-schools and 402 scholars.

Throughout the greatest unanimity prevailed. On the native workers and members and ourselves may the Spirit of the Lord in His fulness be poured out.

ANNUAL CONVENTION OF THE FOREIGN  
CHRISTIAN MISSIONARY SOCIETY.

BY REV. JAS. WARE.

The Eighth Annual Meeting of the F. C. M. S. was held at Nankin, May 13-17 inclusive. Among other things the president in his address stated that the Home Board had supported the China Mission in every way possible. Also that the harmony existing between the Board and the missionaries had been intensified by the visit of Dr. McLean, the Foreign Secretary, who, having come to China to see for himself some of the problems that confront the Church, and how they are being dealt with, had personally inspected the work of each of the missionaries on the field. Speaking of the mission's "sphere of influence" which has become very extensive the president urged the centralization rather than the further extension of the work, so as to ensure that each of the stations remain supplied with workers, and that the whole of the work may be kept within the constant and personal supervision of the foreign missionaries. Speaking of native workers he said, "Our experience is that at present there are very few Chinese helpers in mission employ who can safely be left to work a school or out-station by themselves; where they are thus left they are nearly sure to deteriorate and eventually to do more harm than good."

Papers on the following subjects were read:—

"Power from on High," by C. E. Molland.

"Self-support", F. E. Meigs.

"New Converts and how to deal with them," A. F. H. Saw.

"Primary Schools," E. P. Hearn-den.

"Mission Finance," The Treasurer.

"Woman's Work," Miss E. Lyon.

This last was an exceedingly helpful paper, and the mission requested Miss Lyon to publish it in *Woman's Work*.

The "Reports from the Field" were of more than usual interest.

C. E. MOLLAND, of Wuhu, says: "On more than one occasion placards have been issued threatening our destruction, especially during the time of the terrible massacre at Wha-sang. . . . Our chapel where daily services have been held throughout the year is well supplied with scientific and religious literature, which is much appreciated. . . . Numbers of the neighbours have been attending the preaching services regularly, some of them for years. By the invitation of a few persons of influence work was opened in Lu-kang ten miles distant. Four persons were baptized during the year.

Miss LYON, Nankin, reports having received large numbers of lady visitors in her home, who have learned about the missionaries and why they have come to China. The women who attend the Sunday afternoon Bible class and the weekly prayer meeting are manifesting increased interest. The average attendance at the Bible Class was from 30 to 35. The girls' school building is now completed, and will be opened in the autumn, when Miss Lyon expects another young lady from the United States to work with her.

Dr. MACKLIN, Nankin, reports a busy year. In the South Gate dispensary he saw 2,653 out-patients, first visits, and 3,491 re-visits. In the hospital he saw 1,967 first visits, and 2,265 re-visits; in all 10,396 out-patients. In-patients 531. Besides his direct medical work Dr. Macklin has preached daily to the out-patients and conducted a Bible class among the in-patients. As a result of this latter work three were baptized. He has also itinerated regularly to eight different points outside the city, where he preached in the tea houses.

Dr. JAS. BUTCHART, M.D., says: "My work for the year has been altogether travelling. I visited

Kai-fung-fu. The country around is most thickly populated, and the people need the Gospel, but as yet are unwilling to receive it from a foreigner. I was not allowed to enter the gates of that interesting city, though treated with every courtesy by the officials. At Lü-cheo-fu they were willing for the opening of medical work, and in company with Bro. Arnold we rented a house after many attempts by finding an opium smoker who feared neither God nor man. We have not yet got possession, but hope to do so in the near future. It was strikingly encouraging to see to what extent the work is becoming known, even where the foreigner does not go.

E. T. WILLIAMS, Nankin, reports that his time was nearly wholly occupied in itineration and evangelistic work. In addition to this he has continued to edit the *Missionary Review of the Churches*, whose circulation is steadily increasing, and has also prepared two tracts, one by invitation of the Peking Reform Club on "Reform" and another on "Outlines of Church History." Additions during the year, eight. Present membership thirty-nine.

F. E. MEIGS, of the Christian College, Nankin, says: "Our school is increasing in numbers, and we trust also in efficiency. The industrial scheme is full of promise. We expect to push the idea of self-support more and more. I have thirty-eight boys and a number of applicants. God will give the increase."

Mr. Meigs has a flourishing Y. P. S. C. E. of seventeen members under the efficient chairmanship of one of his senior boys.

Mrs. HEARNDEN, of Chu-chow, who was obliged to remain at home to "hold the fort," while her husband attended the convention, reports having received some kind gifts of cloth and a small sum of money from friends in Shanghai, which she has utilized for the poor. She writes: A Bible woman is much needed, also a room for women and

girls to meet in, to hear the Gospel, and to work in. I pray God that He will open the hearts of those who have money to come forward and help us here in Chu-chow, for the fields are really white to harvest, the laborers few, and the money nil."

[It is interesting to note that as soon as Mr. Hearnden and Mr. and Mrs. Hunt had left Chu-chow, the natives thinking that all the foreigners had left the city planned to go and inspect the foreign houses for themselves. No doubt they intended mischief. They gathered in the compound in large numbers, when suddenly Mrs. Hearnden appeared upon the scene. They were entirely non-plussed. Mrs. Hearnden slipped into the chapel and began playing the organ, which at once charmed the whole crowd into the building, where the native preacher held an evangelistic service among them. This was the beginning of a series of good meetings, which lasted a whole week.]

Mrs. HUNT, also of Chu-chow, has received crowds of lady visitors, including the wife of the mandarin in charge of taxation, and wives of other officials. She spent several days at Ya-ho-tsz among the Christians, where a sewing class was started. Twelve garments were made and distributed to poor Christian women. Mrs. Hunt, accompanied by her little girl, also visited among the farm-houses, where she was warmly welcomed.

Mr. W. R. HUNT has travelled widely, preaching in Feng-iang-fu, Sing-hwui-kwan and other places. He was occasionally accompanied by some of the native Christians. While at Chuchow Mr. Hunt preached every day, and during the year dispensed medicines to 1,996 patients, receiving as fees 39,461 copper cash. The magistrate of the city sent in a long essay to Mr. Hunt, recommending a religion compounded of Confucianism, Buddhism, Taoism and Christianity. This was replied to by Mr. Hunt.



A Taoist priest is among the enquirers at this station.

Mr. and Mrs. SAW have been working in Luh-hoh since their return from furlough. Two persons were baptized—one a boatman, who was so eager to enter the Church that he told Mr. Saw that if he would not receive him he would have to apply for baptism elsewhere. A Mahomedan was also baptized, but under pressure of great persecution he has relapsed. Mr. Saw announced a Prize Essay Competition upon the subject, "How to preserve Harmony between China and the West," and was much encouraged, when in response 49 essays were sent in. The prizes offered were \$20 in all as follows.—1st prize, \$4.00; 2nd, 3rd, \$3.00; 4th, 5th, 6th, \$2.00 each; 7th, 8th, 9th, 10th, \$1.00 each.

Mr. JAS. WARE, Shanghai, reports that work has been carried on continuously in Shanghai and our four out-stations. Among other interesting incidents brought to our notice was that of a man who had been an enquirer. We missed him for some months, when his wife came to inform us that he was dead. He died of consumption after a lingering illness. She told us that he used to pray to Jesus all through his illness, and died trusting in Jesus alone for salvation. His wife is now an enquirer, and last week

she sent round her family idol, saying that she had no further use for it. She has presented a request for baptism. This is one of several cases that have occurred in connection with Mrs. Ware's woman's work.

Along with many pleasant experiences we have had some very bitter ones. Last autumn Bro. Vong, the first native missionary to Tung-chow, died in that city soon after we had succeeded in opening it to the Gospel. On May first of this year our beloved Bro. Mr. Nie, pastor of our Shanghai Church, was "called home," while on an evangelistic journey to the same city, by the wreck of the s.s. *Onwo*.

Twenty persons were baptized during the year, among them being 2 scholars, 1 book-binder, 4 cane workers, 1 laundress, 1 worker of embroidery, 2 cooks in foreign employ, 1 farmer, 1 amah, 1 hawker, 3 mill workers, 1 hat-maker, 1 literary man. There are now 8 enquirers and 32 scholars in our two day-schools.

In conclusion we thank the Lord that He has permitted us to render Him one more year of service, and that He has in many ways set His seal upon the work of our hands. With our past experiences we go forward, confident that the future of our mission in China is "bright as the promises of God."

## Missionary Journal.

### BIRTHS.

- At Canton, 14th May, the wife of the Rev. W. BRIDIE, Wesleyan Mission, of a daughter.  
At Newchwang, 30th May, the wife of Rev. W. HUNTER, Irish Presbyterian Mission, of a daughter.  
At Wuchang, on the 31st of May, the wife of Rev. JOH. SKÖLD, Swedish Missionary Society, of a son.  
At Chin-chou, 7th June, the wife of Rev.

JNO. PARKER, London Mission, Ch'ao-yang, of a son (Arthur Gilmour).

### DEPARTURES.

- FROM Shanghai, 13th June, Miss E. FOSBERRY, for England, and Miss A. J. MEYER, for Finland.  
FROM Shanghai, 13th June, Dr. KATE WOODHULL, Miss H. WOODHULL, Rev. J. H. ROBERTS, WILLIAM CHAPIN, and Miss L. MINER, of A. B. C. F. M., for U. S. A.

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